

THE
LAY-MAN'S
Ritual:

CONTAINING,
Practical Methods of Christian Duties, both Religious and Moral;

Drawn out of
H. Scripture, the *Roman* Ritual,
the Catechism *ad Parochos*, &c.

By C. T. Clergy-man;
For the Instruction of his FLOCK.

Let all things be done decently, and according to order, 1 Cor. 14. 40.

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MUSEUM

and the
Church of Christ



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THE PREFACE.

Christian Reader,

IN the following Work, I have endeavour'd (for many Reasons,) to crowd great store of Matter in a little room, yet so as to render the Duties it Treats of, as intelligible and familiar as possibly I could, in few Words: Nevertheless, Obscurity is so essential to Brevity, that I cannot expect, but you'll stand in need of an Interpreter, in many places; and therefore I re-

The Preface.

mit you very frequently to other Books, handling more largely what I deliver in short : If you have them not by you, then recur to your Spiritual Director for the Explication of what you do not understand. By this means, the Whole will be serviceable to you ; especially, if you read it often, and make it the Rule of your Religious and Moral Actions, in order to please God in all you do. This is the Noble End it aims at : Towards obtaining whereof, I wish it may prove useful to Many, humbly desiring All that are benefitted by my poor Endeavours, to say a Pater and an Ave for my Intention.

Farewel.

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THE
LAY - M A N 's
Ritual.

C H A P. I.

Of Baptism.

*Christ loved the Church, and deliver'd
himself for it; that he might sancti-
fie it, cleansing it with the Laver of
Water in the Word, &c. Eph. 5. 25. &c.*

HOLY BAPTISM, the Gate (or
Entrance) of Christian Reli-
gion, and of Life Everlasting,
holds the first Place amongst the Sa-
craments of the New Law, institu-
ted.

Of Baptism.

ted by Christ; and it is necessary for the Salvation of all Mankind, as Truth it self witnesses in these Words: *Nisi quis, &c. Unless a Man be born again of Water and the Spirit, he cannot enter into the Kingdom of God.* * Therefore extraordinary Diligence is to be used in the timely and due Administration and Receiving of this Sacrament.

And tho' the Solemn Administration of Baptism belongs to the Clergy, nevertheless, as often as an Infant, or any other Person unbaptized, is in danger of Death, such an one, may and ought to be baptized Privately by any Laick, and in any Language whatever, provided the Form and Intention of the Church be observ'd and kept.

But where Choice may be had, one of the Faithful is to be preferr'd before an Infidel, a Catholick before a Heretick, any other Cath. before the Child's Father or Mother, a Man before a Woman, except the Child is to be baptized, whilst the Mother is in Labor, or unless the Woman knows

Of Baptism.

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knows the Form and Manner of Baptizing, better than the Man, &c.

Hence, all the Faithful, and especially Midwives, ought to know how to Baptize aright: Which is after this manner;

* * They must pour or sprinkle Natural Water upon some part of the Child, and at the same time say: *I baptize thee in the Name of the Father and of the Son, and of the Holy Ghost*: And this they must do and say with an Intention to make the Infant a Christian, and Member of Christ's Church. Mat. 28. 19.

Tho' the Church baptizes Infants and Idiots in the Faith of their Godfathers and Godmothers, without their actual Knowledge and Concurrence; nevertheless more is required of such, as are come to the use of Reason, not only Before, but also In, and After Baptism. And,

§. I. Before Baptism.

1. They must be well Instructed in the Faith and Law of Christ. Mat. 28. 19. Heb. 6. 1. &c.

A 5

2. They

Before Baptism.

2. They must Believe expressly what is taught them, renouncing all former Inndelity. *Mar. 16. 16.*

Act. 8. 36. &c. c. 16. v. 31. &c.

3. They must have hearty Sorrow for their Sins, with Purposes of Amendment. *Act. 2. 37, 38. c. 3. v. 19.*

4. They must exercise themselves, some Days before, in Works of Piety: And it is meet they should be Fasting, when they are Baptized.

§. II. At Baptism.

Let them Consider how, *when Jesus was Baptized of John in Jordan, the Heavens open'd to him; and the Holy Ghost descended in Corporal Shape as a Dove, and remain'd upon him; And a Voice was made from Heaven, saying, Thou art my beloved Son; in thee I am well pleased. Mar. 1. Luk. 3.*

And hence let them gather the happy Effects of Baptism; In ver-tue whereof, 1. The Gates of Heaven, shut against Sinners, (a) are

(a) Apoc. 21. 27.

open'd to them. 2. The H. Ghost descends upon them, (b) making them in Innocence like Doves, (c). 3. They are made the Adopted Children of God, and Heirs apparent to the Kingdom of Heaven, (d).

§. III. After Baptism.

1. Let them thankfully reflect upon the happy Change made in their Souls by means of Baptism, and say, *We were by Nature the Children of Wrath, as also the rest [of Mankind:] But God (who is rich in Mercy) for his exceeding Charity, wherewith he loved us, even when we were dead by Sins, quickned us together in Christ, &c. Eph. 2. 3. &c.*

2. Thanks be to God the Father, who has made us worthy unto a part of the Lot of the Saints [or the Faithful] in the Light; who has deliver'd us from the Power of Darknes, and has translated us into the Kingdom [or Church] of his beloved Son, in whom

(b) Tit. 3. 5, 6. (c) Mat. 10. 16.
(d) Tim. 3. 7.

After Baptism.

we have Redemption, the Remission of Sins. This is the Change of the right Hand of the Highest. Col. 1. 12. &c. Pl. 76. 11.

3. The Night [of Sin] is past, the Day [of Grace] is at hand; let us therefore cast off the Works of Darkness, and put on the Armor of Light: As in the Day [of Grace.] let us walk honestly; not in Banquettings and Drunkenness, not in Chamberings and Impudicities, not in Contention and Emulation; but put ye on our Lord Jesus Christ. And according to him, who has called you the Holy One, [that is, according to Christ,] be you also in all Conversation Holy, &c. Rom. 13. 12. &c. and 1 Pet. 1. 15. See also, Eph. 5. 8. &c.

* * Now tho' the Sacrament of Baptism and Remission of Sins thereby can be received no more than once, Heb. 6. 4. &c. yet the Memory of so great a Benefit, both may and ought frequently to be renew'd as long as we live on Earth: Therefore mark well the Manner and the Time of discharging this Duty. And,

S. I. As to the *Manner*: You are to consider the Happy Effects and Wonderful Change wrought in your Souls by Baptism; the perfect State of Grace and Innocence to which it restor'd you, &c. as afore-said, S. II. and S. III. N. 1. and 2.

Next, Look narrowly into the present State of your guilty Conscience, and say, *Who will give Water to my Head, and to my Eyes a Fountain of Tears? And I will weep Day and Night*; for that (both Day and Night) I have broken the Covenant made for me at the Font; I have forsaken God to take part with the Devil, his Works, and Poms, by me so solemnly there renounced; I have stain'd the White Robe of Innocence there given me, &c. Jer. 9. 1.

Then Sprinkle your self with the Holy Water, in remembrance of Christ's Baptism, and of your own Regeneration, wishing you could revive in your Soul the Grace thereby received, and say, *Who will grant me, that I may be according to former Months, according to the Days in which* Job 29. 1.

After Baptism.

which God kept me? When his Lamp shined over my Head, &c. the Priest saying to me, Accipe Lampadem ardentem, &c. Thou, Lord, shall sprinkle me with Hyssop, [Contrition and Sorrow for my Sins] and I shall be cleansed: Thou shalt wash me [in the Baptism of Penance, or Penitential Tears,] and I shall be made whiter than Snow, Ps. 50. 9.

Lastly, Exhort your self, and resolve to comply more faithfully with the Obligations of a Christian, &c. as before, s. III. N. 3.

s. II. As to the *Time*: It may be done most properly, 1. On the *Epiphany*, or *Twelf-Day*; when the Church makes a Commemoration of Christ's Baptism. 2. On *Easter-Eve*, and *Whitsun-Eve*; those being Days appointed by the Church for Hallowing of the Font, and for the Solemn Baptism of Catechumens, or Unbaptized Converts. 3. On the *Anniversary-Day* of your own Baptism, or on the *Saints-Day* whose Name you bear. 4. As often as you chance to be present at the Administration

Of Confirmation.

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ministration of this Sacrament.
5. As often as you take H. Water, &c.

CHAP. II.

Of Confirmation.

He that Confirms us with you in Christ, and he that has Anointed us, [is] God: Who also has Sealed us [with a Spiritual Character,] and has given the Pledge of his Spirit in our Hearts, 2 Cor. 1. 21, 22.

Confirmation is a Sacrament of the Gospel; in which, after Baptism, we receive the Holy Ghost (e), and are made perfect Christians; because the Charity of God is pour'd forth in our Hearts, by the Holy Ghost, who is given us, (f). And in like manner also, the Spirit helps our Infirmary (g), to overcome all Difficulties in the Profession and Practice

(e) Act. 8. 14, &c. c. 19. v. 5, 6. (f) Rom. 5. 5. (g) Rom. 8. 26.

of

Of Confirmation.

of Christianity, *that neither Tribulation, nor Persecution, nor Death, nor any Creature may be able to separate us from the Charity of God, which is in Christ Jesus our Lord, (b).*

Now, that such as are come to the Use of Reason, may receive and retain the Vertue, Grace, and Gifts of the Holy Ghost, by means of this Sacrament, They must observe (Before, At, and After Confirmation,) what follows. And,

§. 1. Before Confirmation.

1. They must be well instructed and made sensible of the Necessity and Vertue of this Sacrament.

2. They must put themselves in the State of Grace, by going first to Confession, with all the Dispositions of a Soul truly Penitent and Converted: Because *Wisdom* [with the rest of the Gifts* of the Holy Ghost] *will not enter into a malicious Soul, nor dwell in a Body subject to Sin,*

* Isa. 11.2. Wis. 1. 4.

(b) *ibid.* v. 35, &c.

3. They

3. They must give themselves (some time before) to holy Retirement and fervent Prayer, in imitation of the Apostles: Who, in order to receive the Holy Ghost, went into an Upper Room; where all of them were persevering with one Mind in Prayer, Act. 1. 13, 14.

Pray therefore with bended Knees, to the Father of our Lord Jesus Christ, that he give you (according to the Riches of his Glory,) Power to be strengthened by his Spirit, in the inner Man, Eph. 3. 14, 16. And, for that end, say the Hymns, *Veni Creator Spiritus, &c.* and, *Veni Sancte Spiritus, &c.* with the Office of the Holy Ghost, as in the Manual and Primer.

4. The laudable Custom of the Church, requires, that Healthful People of riper Years receive this Sacrament Fasting.

§. II. At Confirmation.

Whilst the Bishop anoints your Forehead with H. Chrism, in form of a Cross, [saying, *I Sign thee with the Sign of the Cross; I Confirm thee with*
the

At Confirmation.

the Chrism of Salvation, In the Name of the Father, and of the Son, and of the Holy Ghost,] and gives you a light Blow on the Cheek, saying, *Peace be with thee.* Reflect how by these solemn Proceedings, you are made the *Soldier* of Christ; whose *Standard* is the Cross (*i*), whose *Armor* is the Armor of God; to wit, the Helmet of Hope, the Breast-plate and Shield of Faith, Charity and Justice, the Girdle of Continency and Truth, the Sword of the Spirit, which is the Word of God, &c. (*k*), whose *Enemies* are the World, the Flesh, and the Devil; who are sure to affront them with repeated *Blows*, that will live Godly in Christ Jesus, (*l*). But *thou, Lord, wilt give Peace to us*, (*m*); and, *there is much Peace to them that love thy Law* (*n*), even amidst their greatest Sufferings, (*o*): *For, whereas Wickedness is*

(*i*) Mat. 24. 30. (*k*) Eph. 6. 13, &c.
 1 Theff. 5. 8. Heb. 4. 12. 1 Pet. 1. 13.
 (*l*) 2 Tim. 3. 12. (*m*) Isa. 26. 12. (*n*)
 Ps. 118. 165. (*o*) Jo. 16. 33. 2 Cor. 4.
 8. 9, 16. c. 6. v. 9, 10. c. 7. v. 4.

fearful,

fearful, it gives Testimony of Condemnation [against it self]: For, a troubled Conscience does always presume cruel Things, &c. (p) But, a secure Mind [the effect of a good Conscience,] is, as it were, a continual Feast, Prov. 15. 15.

§. III. After Confirmation.

1. Let every one imagine, a Voice from Heaven says to him: *Thou therefore be strong in the Grace, which is in Christ Jesus: — Labour thou, as a good Soldier of Christ Jesus: — For he that strives for the Mastery, is not Crown'd, unless he strives lawfully. Dread not at sudden Terror, and the Power of the wicked Falling upon thee: For our Lord will be at thy side, and will keep thy Foot, that thou be not taken. Fear none of those things, which thou shalt suffer: — Be thou faithful until Death, and Christ Jesus will give thee the Crown of Life.* 2 Tim. 2. 1. Prov. 3. 25. Apoc. 2. 10. See also, 2 Tim. 4. 7, 8.

(p) Wis. 17. 10.

2. Give

After Confirmation.

2. Give Thanks to God, for that *your Members are the Temple of the Holy Ghost, who is in you, whom you have of God,* 1 Cor. 6. 19.

3. Resolve to take the Apostles Advice, who says, *Give not place to the Devil, — and contristate not [by Sin] the Holy Spirit of God, in which you are Signed unto the Day of Redemption.* For you [that are Baptiz'd and Confirm'd,] are the Temple of God, and the Spirit of God dwells in you: But if anyone violate the Temple of God, God will destroy him: For the Temple of God is Holy, which you are. Eph. 4. 27, 30. 1 Cor. 3. 16, 17.

4. Be sure to stay till the Bishop's Benediction be given: And whilst he gives it, say, *The Grace of our Lord Jesus Christ, and the Charity of God, and the Communication of the Holy Ghost, be with us all.* Amen. 2 Cor. 13. 13.

* * Tho' the Sacrament of Confirmation can be Receiv'd no more than once, yet the Grace it gives may be revived in your Soul, and
its

its Obligations may be reinforced, when you please.

1. By Examining, How you have complied with the Duties incumbent on such as are Confirm'd, and whether you have play'd the Champion or Coward, under the Standard of the Cross.

2. By heartily lamenting the many times you have traiterously deserted Christ Jesus, in compliance with the World, the Flesh, or the Devil.

3. By renewing your Purpose, of Fighting Courageously, and Resisting even to Blood and Death it self, rather than yield to Sin any more. And,

4. By Praying earnestly for the Assistance of the Holy Ghost, that henceforth you may be strengthened in our Lord, and in the Might of his Power, so as to stand against your Ghostly Enemies in all things perfect. Eph. 6. 10, &c.

And this Exercise may be very profitably used :

1. On *Whitsunday*, when the Apostles

After Confirmation.

posibles were Confirm'd after an extraordinary manner. *Act. 2. 1. &c.*

2. On the *Anniversary-day* of your own Confirmation.

3. As often as you are present at the Administration of this Sacrament.

4. As often as any violent Temptation or Persecution threatens you.

5. As often as you have had the Misfortune to fall into any grievous Sin, &c.

C H A P. III.

Of Penance.

Convert, and do Penance from all your Iniquities; and Iniquity shall not be a Ruin to you, Ezek. 18. 30. See Luke 13. 3.

THE H. Sacrament of Penance
(instituted by Christ our Lord,
* Jo. 20. * for restoring to the Grace of God,
22, 23. those who are fallen into Sin after
Baptism,)

Baptism,) has Three Parts: Contrition, Confession, and Satisfaction: All which (every time you come to this Sacrament,) ought to be as fully perform'd, as if you were to Die soon after, and were to have no other opportunity of Reconciliation to God.

§. I. Of Contrition.

1. Beg Light to know, and Grace to rectifie the Evil State of your Conscience; saying, *My God, enlighten my Darknes, (a): How great Iniquities and Sins have I, my wicked Deeds and my Offences shew thou me, (b). 'Tis for want of thy Light, that the Way of the Wicked is darksom; they know not where they fall, (c). And, there is a Way which to a Man seems just, and right; but the latter ends thereof, lead to Death, (d). Regard therefore, and bear me, O Lord, my God! Enlighten my Eyes, that I sleep not in*

(a) Ps. 17. 29. (b) Job 13. 23. (c) Prov. 4. 19. (d) Prov. 14. 12. c. 16. v. 25.

Death,

Of Contrition.

Death, [or, deadly Sin,] at any time; lest sometime my Enemy say, I have prevail'd against him, (e); lest sometime He, as a Lion, violently take my Soul, whilst there is none to redeem, or save it, &c. (f).

2. Examine your Conscience diligently, by considering when it was you made your last Confession, and whether you then left not some deadly Sin unconfessed, either purposely, or thro' negligence in examining your self, whether you were not Deficient in Sorrow for your Sins, or in Purposes of Amendment, and whether you fulfilled the Penance enjoin'd you? Because, if at any time, your Confession, Sorrow, or Purposes, have been insincere, they must all be renew'd and made over again: But, if you have complied faithfully with these Duties of Penance, give Thanks to God, and then proceed in Examining, how you behaved your self at your last Communion; and, from that

(e) Pl. 12. 4, 5. (f) Pl. 7. 3.

time

time till this present. Reflect, what
 Places and Company you have been
 in? What Employments you have
 followed, and how you have com-
 ported your self therein towards
 God, your self, and your Neighbor,
 in Thoughts, Words, and Deeds?
 What Account of your Estate, standing,
 will and testament, of your Goods, In-Ser-
 vants, Children, Family, I ouer-
 look? What was your Father? What
 was your Mother? What
 was your Education? What
 was your Trade or Calling? In
 what Company did you live? In
 not doing good, and in not hir-
 ding evil, according to your Abi-
 lity and obligation? What Sins
 you are most inclined unto, and
 most accustomed to commit? Be-
 cause you must weigh each Sin,
 you must first be self guilty of, in all
 its *Circumstances*, by
 considering the Quality of the Person,
 as to your self offending, and as to
 those, with whom, and against
 whom you offended, the Importance
 of the Matter, about which you trans-
 gressed, the Length of the Time, and
 the

Of Confession

the Holiness of the Place, in which you sinned; the *Injury* you had, or find you aim'd at; the *Manner*, with which you acted; the *Number* of your *Re-lapses* into the same Sin; the *Da-mage*, and *Scandal* of the Example that follow'd; &c. And to put to mark well the *Season* of the Week, or give others the same into any great Danger, that you may avoid them for the future. And when you have a Communion, make of a whole Month, or longer time, you may help your Memory, by per-
ruling the Table of Sins in the *Ma-nual*.

But those, that *study* to have a *Conscience without Offence towards God, and towards Man*, Acts 24. 16. and are accustomed to ex-
amin themselves daily, and to con-fess often, need no other helps for calling to Mind the Sins they have to confess, besides a moderate Re-flection upon the *Observation* they made in their Daily Examinations. An easy Task, in comparison of
what

what they have to do, who neglect these frequent Inspections into their Conscience, and go seldom to Confession. Short half-made Accounts are turn'd up, and adjusted with less Labor, and more Exactness, than long Intricate Reckonings.

Having found out the Nature and Number of your Sinful Committions and Omissions, abhor and detest them all in general, and those in particular, which seem most enormous, and into which you fall most frequently: Detest them, I say, with hearty Sorrow, proceeding from the Love of God, and with a firm Purpose to do Penance for what is past, and to Amend for the future, &c.

* Psal. 118.
163.

Thus you shall call to Mind your Ways, and all your wicked Deeds, in which you were polluted: And you shall mislike your selves in your own sight, in all the Malices which you have done: And when thou shalt seek the Lord thy God, thou shalt find him: Yet so, if thou seek'st him with all thy Heart, and all the Tribulation

Of Contrition.

of thy Soul. For, a Sacrifice to God
is an Afflicted Spirit. A Contrite and
an Humbled Heart. O God, thou
wilt not despise. Ezek. 10. 43. Deut.
10. 29. Psal. 50. 19.

But this Sorrow for Sins past
must proceed from the Love of God,
and not from any Worldly Respect;
because, The Sorrow of the World
works Death, and kills many, and
there is no Profit in it. But the Sor-
row, that is according to God, works
Penance unto Salvation, that is, sted-
fast. Eccles. 30. 25. 2 Cor. 7. 10.

Such was the Sorrow of Mag-
dalen, when she water'd Christ's
Feet with Penitential Tears, &c.
in regard wherof, Jesus said to Si-
mon, Many Sins are forgiven here, be-
cause she has loved much. But to whom
less is forgiven, he loves less. Whence
S. John concludes, He that loves
not, abides in Death; that is, in
Deadly Sin unforgiven, 1. John
3. 14.

* Luke 7.
38. &c.

Let

Let us therefore love God, &c. (a)
 And you that love our Lord, hate ye
 Evil. (b) Because He that loves God,
 [and hates Sin] praying, shall obtain
 [Pardon] for Sins, and shall [not
 only purpose Amendment, but also
 effectually] refrain himself from
 them. Eccles 3. 4.

4. Make the following Act of
 Contrition in all Sincerity, and with
 the Sentiments of a Heart, truly
 Penitent.

My God and my All, I detest all
 [and especially *such and such*] Sins
 of my Life past, above all things
 detestable. I am sorry from my
 very Heart, and I wish I were
 more sorrowful, for that I (an un-
 grateful Wretch) have offended
 thee, whom I ought to have loved
 above all things. I firmly purpose by
 thy Holy Grace, to confess my Sins
 faithfully, and to do the Penance
 that shall be enjoyn'd me for the
 same; as also to avoid all [and
 especially *such and such*] Occasions

(a) 1 John 4. 19. (b) Psal. 96. 10.

of Sin, and never to offend thee more. And in Satisfaction for my past Offences I offer unto thee, together with the Actions and Sufferings of Christ, all the Good I have done, or shall do, and all the Evil I have suffer'd, or shall suffer; hoping thou wilt accept thereof, and pardon me for thy Mercies sake, and the Merits of thy only Son, our Dear Redeemer, Jesus. *Amen.*

And (that you may not be too remiss in a Duty that requires
 * Pf. 6. 7. Pains*) for farther Improvement of your Sorrow, read in the Bitterness of your Soul the *Psalms Miserere*, with the following *Prayer of Manasses*.

“ Lord Omnipotent, who didst
 “ make Heaven and Earth, with all
 “ their Ornaments, who hast bound
 “ the Sea with the Word of thy
 “ Precept, whom all things Dread
 “ and Tremble at the Visage of thy
 “ Power, because the Magnificence of
 “ thy Glory is not Supportable, and
 “ and the Wrath of thy Threatning
 “ upon Sinners is Intolerable; but
 “ the

the Mercy of thy Promise is Infinite and Unsearchable; because thou art our Lord, most High, Benign, Long suffering, very Merciful, and Penitent, upon the Wickedness of Men. Thou, Lord, according to the Multitude of thy Goodness, hast promised Penance and Remission to them that have sinned to thee, and in the Multitude of thy Mercies, thou hast decreed Penance for Sinners unto Salvation. Thou, therefore, Lord, God of the Just, hast not appointed Penance for the Just, and them that have not sinned to thee, but hast appointed Penance for me, a Sinner: Because I have sinned above the number of the Sands of the Sea: My Iniquities, Lord, are multiplied, my Iniquities are multiplied, and I am not worthy to behold and look upon the height of Heaven for the Multitude of my Iniquities. I am made crooked with many a Band [of Sinful Affections and Habits] that I cannot lift up my Head, and I have no Respit:

' Because I have stir'd up thy
 ' Wrath, and have done Evils be-
 ' fore thee: I have not done thy
 ' Will, and thy Commandments I
 ' have not kept: I have set up A-
 ' bominations, and I have multi-
 ' plied Offences: And now I bow
 ' the Knee of my Heart, bleas-
 ' ing Goodness of thee: I have
 ' sinned, Lord, I have sinned, and
 ' I acknowledge my Iniquities.
 ' Wherefore I petition, beseeching
 ' thee, Forgive me, Lord, forgive
 ' me, and destroy me not together
 ' with my Iniquities, neither reserve
 ' thou for ever, in thy Wrath, E-
 ' vils for me, neither Damp thou me
 ' in the lowest places of the Earth:
 ' Because thou art God, God, I say,
 ' of the Penitent; and in me thou
 ' shalt shew all thy Goodness: be-
 ' cause thou shalt saye me, unwor-
 ' thy, according to thy great Mercy;
 ' and I will praise thee always, all
 ' the Days of my Life: Because all
 ' the Power of the Heavens praises
 ' thee, and to thee is Glory for ever
 ' and ever.

Of Confession.

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5. Say the *Prayer before Confession*, as in the *Manual*, or *Primer*, and then Go, *shew* your selves to the Priests*, to whom God has given the* Luk. 17. Ministry of Reconciliation*, in vertue 14. of Christ's Commission, viz. Re-* 2 Cor. 5. ceive ye the Holy Ghost: Whose Sins 18. you shall forgive, they are forgiven them, &c. Jo. 20. 23. See also Mat. 18. 18.

§ II. Of Confession.

Place your self on your Knees beside Christ's Minister, (like *Magdalen* at Christ's Feet, *Luke* 7. 38.) make the Sign of the Cross, ask Blessing, and (it being given) say: *I confess to Almighty God --- and to you, Father, that I have very much sinned in Thought, Word, and Deed, thro' my Fault, thro' my Fault, thro' my most grievous Fault: Knocking your Breast (with the Humble Publican, Luke 18. 13.) thrice, whilst you say, Thro' my Fault, &c.*

Then (having first acquainted your Confessor with your State and Calling, if he knows it not)

B 5

begin

Of Confession.

begin your Confession thus: *I accuse my self, that since my last Confession (which was so many Days, Weeks, or Months ago) I have*----

Here with a Contrite Heart you must declare the Sins you know, or suspect to be Mortal, one after another, (in that Course and Order you ranked them at your Examination, for the help of your Memory): Expressing exactly, or as near as you can, *how often* you have fallen into each Sin; whether it concern'd a light Matter, or a Matter of Moment; whether you committed it with *Forefight*, or *Reflection*; whether you stay'd in it long, or only a *short time*; and, in Sins of Thought, tell whether you gave full *Consent* thereto, or *Delighted* in it, or were only *Negligent* in rejecting it.

But these, and such like, necessary Circumstances, you must unfold in as decent and few Words as possible, relating what you are sure of, as certain; what you doubt of, as doubtful; without any Mixture of Impertinent Stories concerning Temporal

poral Affairs, as Losses, Troubles, &c. without Self-Commendations, and blaming, or even naming of others, without Concealing, or Excusing your Sins, either thro' Fear or Shame: because, *He that hides his wicked Deeds, shall not be directed: But he that shall confess and shall forsake them, shall find Mercy,* Prov. 28. 13. See 1 Jo. 1. 9.

Hence, according to S. Aug. *The Confession of evil Works is the beginning of good Works.* Tract 12. in Jo. and more than that, *Innocentia proxima est humilis Confessio.* An Humble Confession brings the Guilty Person again (as near as possible) to the State of Innocency. Why then should any one either fear or shame to do well, who neither fear'd nor sham'd to do ill? Especially being every Ghostly-Father is bound in Conscience to conceal, and no way disclose his Spiritual-Child's Failings, and to think better, and not worse of him, for confessing his Sins.

Having

Of Confession.

Having thus declar'd in particular your most grievous Offences, you may in general Terms, confess your lesser Failings, Oversightes and Negligences, and then conclude, saying: *For these my Sins and Imperfections, and for whatever else I cannot now call to mind, I am heartily sorry, and purpose Amendment, humbly craving Pardon of God, Penance and Absolution of you, my Ghostly Father.*

Therefore I beseech the B. Virgin Mary, all the Saints in Heaven, and you, Father, to pray to God for me.

Lastly, To Misereatur, &c. and to Indulgentiam, &c. answer Amen, with Hearty Desires, and Stedfast Hopes of Mercy and Pardon.

§ III. Of Satisfaction.

I. Open your Ears and Heart to receive such Reprehensions and Directions, as shall be given you: And, if the Physician of your Soul opens your Iniquity to provoke you to Penance,

Penance, (a) esteem it a Kindness, and be thankful. For it is better to be rebuked of a wise Man, than to be deceived with the Flattery of Fools (b). And better are the Wounds of him that loves, than the deceitful Kisses of him that hates (c). Hence, A Man that is prudent, and has discipline, will not murmur, when rebuked (d); but will shew himself Penitent; And, O, how good a thing it is, being rebuked, to shew Repentance: For so thou shalt avoid wilful Sin (e). On the contrary, A [perversly] sinful Man will flee Reprehensions; and according to his Will, will find an Excuse (f), [for his Sins]. But he that rejects Discipline, despises his Soul, Prov. 15. 32.

2. Accept willingly the Penance enjoin'd, without esteeming a hard one Burdensome, or an easie one Contemptible: Because no Penance (given now-a-days for many Mortal

(a) Lam. 2. 14. (b) Eccles. 7. 6.
 (c) Prov. 27. 6. (d) Eccles. 10. 28.
 (e) Eccles. 20. 4. (f) Eccles. 32. 21.

Sins) is so hard, as what the ancient Canons of the Church assign'd to one only Crime; and yet the Severity of former Penances fall infinitely short of the Punishment due to Sin, in the Rigor of Divine Justice, and is infinitely less than what your Iniquities deserve. Again, no Penance easier than giving a Fast-day, or a Cup of Water, and yet so small a Charity duly perform'd, is very acceptable to God, as you may see, *Mar. 12. 42. Eccl. 3. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

3. Whilst the Priest pronounces the Words of Absolution, saying, *Ego te absolvo, &c. I absolve thee in the name of the Father, and of the Son, and of the Holy Ghost; Beseech Christ Jesus to make good his Sacred Promise of loosing in Heaven what his Minister looses on Earth**, and imagin your merciful Redeemer says to you, *Thy Sins are forgiven thee—Go in Peace—and now sin no more, lest some worse thing chance to thee. Luk. 7. 48, 50. Jo. 8. 11. c. 5. v. 14.*

* Mat. 16.
19.

4. Blessed

4. *Blessed are they whose Iniquities* Pl. 31. 1.
are forgiven, as yours are; unless
you have been wanting to the
Grace of God; offer'd you in this
Sacrament. Therefore give Thanks
to God for his Mercy towards you,
in so great a Blessing; and for that
end say the Prayers after Confession,
as in the Manual or Primer.

5. Fulfil carefully, and in due
time, the Penance enjoyn'd, whe-
ther great or small: *For if the Pro-*
phet had said a great thing to thee,
[or had the Priest enjoyn'd a great
Penance] surely thou shouldst have
done it: How much more, whereas
now he said to thee, Be washed [or
do a small Penance] and thou shalt
be clean (a). But if an easie Pe-
nance be imposed for grievous Sins,
then the supplying of its Insuffici-
ency by voluntary Mortifications is
left to your Zeal. *Be zealous there-*
fore, and do Penance (b). *Yeild*
Fruit, worthy of Penance (c). For

(a) Kings 4. 5. 13. (b) Apoc. 3.
19. (c) Mat. 3. 8.

Of Satisfaction.

if we did judge [i. e. punish] our selves, we should not be judged (d), [i. e. punished] by Almighty God. But if we do not penance we shall fall into the Hands of our Lord (e). And it is horrible to fall into the Hands of the living God. Heb. 10. 31.

Nevertheless, we must not repine at such Afflictions and Punishments, as God sends us in this Life, how great soever; but embrace them willingly, and bear them patiently, in farther Satisfaction for our Sins; hoping that *of our Lord we are chastised [Temporally], that with this World we be not damned [Eternally]. 1 Cor. 11. 32. See Jer. 10. 19. Mich. 7. 2. Deut. 8. 2, 5, 6. Judith 8. 26, 27.*

Lastly, Walk warily, and take heed, lest you fall again into your former Sins: For if a Man, that *fasts in [Expiation of] his Sins, does the same again, what profits he in bumbling himself (f)?* In case

(d) 1 Cor. 11. 31. (e) Eccles. 2. 22. (f) Eccles. 34. 31.

of a Relapse, one's State is much worse than it was before (g). Therefore, to secure your self from relapsing, you must cut off, and cast away from you all dangerous Occasions of Sin; how Pleasing or Profitable soever to corrupt Nature. *Eccles. 25. 26. Mat. 18. 8, 9.*

* * That you may know when and how often you are bound to have Recourse to the Tribunal of Penance, take notice, that the Church obliges (under pain of Excommunication) all and every one of the Faithful (after they are come to Years of Discretion) to Confess all their Mortal Sins faithfully to their own Priest (or Pastor) at least once a Year, and to perform carefully the Penance enjoyn'd them: And this she commands, to prevent the farther delaying the Conversion and and Reconciliation of Sinners to God.

(g) Prov. 26. 11. Mat. 12. 43. &c.
2 Pet. 2. 20. &c.

But

* Eccles 5.
8, 9.

But, if you consider seriously the Danger of ~~sinning~~ your Conversion from ~~from Day to Day~~ and much more, from Year to Year, you will not slack to be converted to our Lord: But (on the contrary) as soon as you fall into Deadly Sin, you'll make sure Worthwhorth to repent Sincerely, and to confess it at your first Opportunity, lest in course of time you should forget it, and so, at last, Die without Confession, to the great Hazard of your Salvation.

C H A P. IV.

Of Indulgences.

Whatsoever thou [Peter] shalt loose in Earth, shall be loosed also in the Heavens, Mat. 16. 19. See also c. 18. v. 18. and 2 Cor. 2. 10.

IN the Sacrament of Penance the Guilt of Sin is mercifully remitted, and the Eternal Pain due there-
to

to is changed into less or more Temporal Punishment according to the Measure of the Offence. Whence, *To a great Wound (says St. Ambrose) must be applied a great Plaster, and a great Satisfaction;* which must be made to the utmost, (either in this, or the next Life) unless it be released or abated by the Benefit of *Indulgences*. For gaining of which,

1. You must have true Repentance, consisting of Hearty Sorrow for all your Sins, and a firm Purpose of Amendment. See Chap. 3. § 1.

2. You must perform with due Zeal all the Pious Works enjoind you, (that is, you must Fast, Pray, give Alms, visit Churches, Confess, Communicate, &c.) according to the Intention of the Giver, and the Tenor of the Grant of the *Indulgence*; which commonly allows choice of Two, Three, or more things to be done, as every one's Estate, Ability, Opportunity, and other Circumstances, require.

3. You

13. You must do the last part (at least) of the Good Works in the State of Grace; that being a Disposition, without which, no Indulgence can be gain'd.

Conc. Trid
Sess. 25.
c. 21.

And tho' Faith assures us, That the Power of granting Indulgences was given and left to the Pastors of the Church by Jesus Christ; and that the use of them is wholesome and beneficial to Christians; yet, notwithstanding this general Warrant, any particular Indulgence may be Invalid and Unbeneficial, either for want of Authority in the Giver, or thro' Deficiency in the Cause, or by reason of Indisposition of the Receiver: And therefore all well-advised Christians (says Bellarmin) so accept of Papal [and Episcopal] Indulgences, as besides them, to be careful to perform Works worthy of Penance, and to make Satisfaction for their Sins, by voluntary Mortifications, and patient Sufferings: As aforesaid, Ch. III. § III. N. 5.

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CHAP. V.

Of H. Communion.

Take ye, and eat: This is my Body, &c. Mat. 26. 26.

GREAT and diligent Care is to be had, in using all the Sacraments of the Catholick Church, Religiously and Holily, but most especially in receiving the most H. Sacrament of the Eucharist; than which, the Church of God has nothing more worthy, nothing more Sacred and Admirable; because in it is contain'd the principal and greatest Gift of God, and the very Fountain and Author of all Grace and Holiness, to wit, Christ our Lord. Therefore be thou [O Christian] prepar'd to meet thy God: For the Work is great; neither is an Habitation [to be] prepar'd for Man, but for God, Amos 4. 12. 1 Par. 29. 1.

Before Communion.

§ I. Before Communion.

1. Ponder well the Immense Difference betwixt Receiving Worthily, (or Holily) and Unworthily, (or in the State of Mortal Sin).

Of the former Christ says, *My Flesh is Meat indeed, and my Blood is Drink indeed. He that eats my Flesh, and drinks my Blood, abides in me, and I in him: And he that eats me, the same shall live by me: He that eats, &c. has Life Everlasting, and I will raise him up in the last Day, and he shall live for ever.* John 6. From all which 'tis plain, that the Life of Grace here, and of Glory hereafter, is the happy Effect and Fruit of receiving Worthily.

Of the latter S. Paul assures us, *Whosoever shall eat the Bread, or drink the Chalice of our Lord unworthily, shall be guilty of the Body and Blood of our Lord.* And again, *He that eats and drinks unworthily, eats and drinks Judgment to himself.* Therefore [viz. for receiving Unworthily] are there among you many weak and

Before Communion.

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and feeble [in Body and Soul], and many sleep [i. e. Die, both Temporally and Eternally]. 1 Cor. II. O Dignified Guests, Judgment, and Punishment of Unworthy Receiving!

But why should I wonder hereat, since the Blood of Christ cries to Heaven for Vengeance (like that of Abel) against every Unworthy Communicant, who Crucifying again to himself the Son of God, and making him a Mockery, has trodden the Son of God under Foot, and esteem'd the Blood of the Testament polluted, wherein he is sanctified? Heb. 6. 6. 10. v. 29.

Whereas on the contrary, The Mediator of the New Testament, Jesus, Heb. 12. and the sprinkling of his Blood, speak better than Abel, and plead effectually both Mercy and Pardon, in Behalf of worthy Communicants.

2. You cannot be Partakers of the Table of our Lord, and of the Table of Devils (a). For what Participation has Justice with Iniquity? Or what Society is there between Light

(a) 1 Cor. 10. 21.

and

and Darknes? And what Agreement with Christ and Belial (b)? Therefore, before Receiving, Purge away the old Leaven [of Mortal Sins and Affections thereto, by the Sacrament of Penance], that you may become a new Paste, and let us Feast [at the Table of our Lord]; not in the Leaven of Malice and Wickedness, but in the Azims of Sincerity and Truth (c). And, because a little Leaven corrupts the whole Paste (d), to be wholly Clean and Unleaven'd, you must purge your Souls likewise from Venial Sins, and from all Affections to them, and to Worldly Vanities. This is what the Apostle insinuates, saying: Let a Man prove himself [by Examining and Rectifying his Conscience], and so let him eat, &c. 1 Cor. 11. 28.

3. You must not only lay away Eph. 4. 24. the old Man, who is corrupted according to the Desires of Error, but you must also be renew'd in the Spirit of
 &c.

(b) 2 Cor. 8. 14, 15. (c) 1 Cor. 5. 7, 8. (d) Gal. 5. 9.

your

your Mind, and put on the new Man, who, according to God, is created in Justice and Holiness of the Truth. That is, besides the Cleansing of your Soul from Sins and Sinful Affections, you must Adorn it with Holy Thoughts, Affections, and Acts of Vertue. Put ye on therefore, Col. 3. 12. as the Elect of God, Holy and Beloved, &c. the Bowels of Mercy, Benignity, Humility, Modesty, Patience, supporting one another, and pardoning one another, if any one have a Quarrel against any Man; as our Lord pardon'd us, so you also. But above all these things, have Charity, which is the Band of Perfection, &c. Lest, after your Happiness, in being call'd to the Marriage-Supper of the Lamb, you become so unfortunate, as to be cast into utter Darkness, for coming without the Wedding-Garment of Charity, Apoc. 19. 9. and Mat. 22. 11. &c.

Hence, that your Inward Man may be adorn'd in a manner suitable to the Divine Guest you are to entertain, say the Prayers before Re-

C

ceiving,

Before Communion.

ceiving, as in the *Manual* or *Primer*, eliciting Acts of *Faith*, *Hope*, *Charity*, *Humility*, and other Vertues, whilst you say them.

4. Besides Purity and Piety of Soul, you must bring along with you to the Table of our Lord, Dispositions of Body agreeable thereto; that is,

1. You must be Fasting, (so as not to have eat or drunk any thing) at least from the Midnight before you Communicate.

2. Married Persons are advis'd by *Mutual Consent* to practise Continency some Days and Nights before they come to Holy Communion, *that they may give themselves to Prayer* with more Freedom, from *Tribulation of the Flesh*, and with less *Impediment* in the Service of God, 1 *Cor.* 7. 5, 28, 35. Such Continency being a Disposition requir'd in those that were to eat the Hallowed Bread of the Old Law; and much rather for them, that by eating the Eucharistical Bread of the New Law, are to partake of the
Body

Before Communion.

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Body of our Lord, 1 *Kings* 21. 4.
Mat. 12. 3, 4. 1 *Cor.* 10. 16.

3. Your Faces and Hands must be clean: Your Apparel Modest and Decent, and your whole Comportment exact in every Point of Exterior Reverence: Of which hereafter, Ch. XII. § II. N. 3.

§. II. At Communion.

1. Kneel down on both Knees before the Altar, cover your Hands with the Towel, say the *Confiteor* to your self, (along with the Clerk) deeply resenting your Sins: To *Miscreatur vestri, &c.* and to *Indulgentiam, &c.* answer *Amen*, with Desires and Hopes of Pardon.

2. Whilst the Priest holds up the B. Sacrament towards you, and says, *Ecce Agnus Dei, &c.* (a), by a lively Faith you must discern the Body of our Lord (b), under the outward Appearance of Bread; and doubt not to say in Heart, *Behold He* [whom my Soul loves] stands be-

(a) Jo. 1. 29. (b) 1 *Cor.* 11. 29.

At Communion.

hind our Wall, looking thro' the Windows, looking forth by the Grates, [or outward Symbols]. Cant. 2. 9.

3. Whilst the Priest repeats *Domine non sum Dignus*, &c. three several times, you must humbly adore Christ in the B. Sacrament, and (with a deep Sense of own Unworthiness, and of Christ's Powerful Mercy) say thrice in a low Voice, *Lord, I am*
 -Mat. 8. 8. *not worthy thou should'st enter under my Roof; but only say the Word, and my [Soul] shall be healed; and of Unworthy, I shall be made Worthy.*

4. When the B. Sacrament is offer'd you, (opening your Mouth conveniently, and your Heart affectionately) receive it with Profound Reverence, in Remembrance of
 * Luke 22. 19. *Christ's Passion and Death**, and say, (not in Words, but in Thoughts),
The Body of our Lord Jesus Christ keep my Soul to Life Everlasting, Amen.

§ III. After Communion.

Go not forthwith out of the Church, fall not into Discourse with others, gaze not round about, spit not presently, &c. but (banishing all Worldly Concerns quite out of your Mind) continue for a time in Ardent Prayer, and in Holy Contemplation, *Taste, and see, that our Lord is sweet*; giving Thanks to God for so singular a Benefit, as also for our Lord's most Sacred Passion, in Memory whereof this Mystery is and will be Celebrated and Received to the World's end. 1 Cor. 11. 26. Ps. 33. 9.

Hence, immediately after Communion, in Transports of Comfort and Joy, you may say, *I have found him whom my Soul loves*; &c. (a). *A bundle of Myrrh my Beloved to me, he shall abide between my Breasts* (b). *I live, now not I, but Christ lives in me.* Gal. 2. 20.

My Soul, bless thou our Lord, and all things that are within me, bless ye

(a) Cant. 3. 4. (b) Cant. 1. 13.
C 3 his

his Holy Name. Bless our Lord [in supply of my Defects] *all ye his Angels, mighty in Power, doing his Word, that fear the Voice of his Words.* Bless our Lord, *all ye his Hosts, you his Ministers, that do his Will.* Bless ye our Lord, *all his Works, in every Place of his Dominion,* Ps. 102.

‘ O Sacred Banquet ! in which
 ‘ Christ is receiv’d, the Memory
 ‘ of his Passion is renew’d, our Soul
 ‘ is fill’d with Grace, and a Pledge
 ‘ of future Glory is given us.

‘ *Vers.* Bread from Heaven thou
 ‘ hast given us.

‘ *Resp.* Having in it all that is
 ‘ Delightful.

‘ O God, who under this Admirable Sacrament hast left unto us
 ‘ the Memory of thy Passion ;
 ‘ grant, we beseech thee, that we
 ‘ may so worship the Sacred Myste-
 ‘ ries of thy Body and Blood, that
 ‘ we may continually feel in us the
 ‘ Fruit of thy Redemption, who liv-
 ‘ est and reignest, World without
 ‘ end. *Amen.*

Whilst

Whilst the Priest gives the Benediction, make the Sign of the Cross upon your self, and say, *The Blessing of Almighty God, the Father, Son, and Holy Ghost, descend upon us, and remain always. Amen.*

Then say the *Prayers after Receiving*, as in the *Manual* or *Primer*: Because to continue thus, after Communion, in Prayer and Thanksgiving, is to imitate Christ and his H. Apostles; *who, an Hymn being said, went forth.* But to fail in this Duty, is to imitate the Accursed Judas, *who, having received, went presently forth, to betray Christ.* Mar. 26. 30. Jo. 13. 30.

Lastly, Take Care to spend the rest of the Day Holily, according to the Rules set down, Chap. XXII.

C H A P. VI.

Of the Communion of the Sick.

EVery time you Communicate, and especially in Sicknes, and in Danger of Death, you must have Access to the Table of our Lord, in such Disposition of Soul, as if you were immediately to leave the World.

i. Infirm Persons, and such as are Sick of Lingring Distempers, (tho' they be not dangerously Ill) both may and ought to Communicate frequently, during their Indisposition; that Vertue may be perfected in Infirmitie, and the Soul (being strengthened by H. Communion) may better sustain Bodily Weakness, &c.

And these (no less than People in Health) must be *Fasting*, when they Receive, so as not to have taken any thing at all, either of Food or Physick, beforehand.

Like-

Of the Communion of the Sick.

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Likewise, *Before, At, and After Communion*, they must observe (as near as they can) the Directions given to Persons in Health. Chap. V. throughout.

2. But when a Man is so dangerously Sick, that 'tis probable it will be the last time he shall be able to receive the B. Sacrament, then he may receive as his *Viaticum*, altho' he be not Fasting; and (with all possible Care and Diligence) Provision is to be made in due time, lest such an one should Die deprived of so great a Good, either thro' his own Inadvertency, or the Neglect of his Tenders.

** Before the Priest comes to administer Communion to the Sick, his Chamber must be made clean, and in it a Table must be cover'd with a clean Linnen Cloth, on which the B. Sacrament may be decently placed: *H. Water*, and *Hallowed Candles*, *Wine*, and *Water*, must likewise be prepar'd: Besides, a clean Linnen Cloth must be laid

Of Receiving the H. Eucharist.

before the Breast of the Communicant, and other Ornaments of the Room, must be added, according to each one's Ability.

C H A P. VII.

*Of Receiving the H. Eucharist,
as your Viaticum.*

*Arise, eat, for thou hast yet a great
Way to go. 3 Kin. 9. 7.*

AFTER the Sick Man has used his utmost Endeavours to supply the Defects of his former particular Confessions, by a general Confession of all, or at least of the most grievous Sins of his whole Life, and has perform'd the Duties of Penance with that Sincerity and Exactness, which is requisite for a Dying Person, then his Charitable Assistant may dispose him for his *Viaticum*, by reading unto him this following Exhortation.

§ I. Before Receiving.

Beloved Brother [or Sister], the H. Eucharist is our *Viaticum*, or Voyage-Food, given us from Heaven, (as *Manna* to the *Israelites* *) * Ex: 16. for our Spiritual Support and Nourishment, during our Pilgrimage on Earth, that we may not fail nor faint in our way, but may pass successfully thro' the Wilderness of this Life, and the Straits of Sickness and Death, unto the Region of Bliss. And as *Manna* had in it all Wisdom: 16: *Delightfulness*, and the *Sweetness* of 20, 21. *all Taste*; and, serving every Man's Will, was turn'd to that, which every Man desired; so (and much more) the H. Eucharist contains and confers to its worthy Receiver all Comfort and Contentment, and fills the Soul of every one with Graces suitable to his Condition and Necessities. John 6.

On this Truth S. Ambrose is most Divinely Eloquent, saying; 'Our Lord in the Eucharist is to us all in all. If you will heal your Wounds,

Before Receiving.

' Wounds, he is the Medicine ; if
 ' you be Thirsty, he is the Foun-
 ' tain ; if you be loaden with Sins,
 ' he is Justice ; if you stand in need
 ' of Assistance, he is Power ; if you
 ' fear Death, he is Life ; if you will
 ' go to Heaven, he is the Way ; if
 ' you fly Darkness, he is the Light ;
 ' if you be Hungry, he is Food.
 Taste then, and see, how sweet our
 Lord is : And looking upon this
 Communion, as your last, recollect
 your Thoughts, and summon all
 the Affections of your Soul to enter-
 tain your Lord so, that the Perfe-
 ction of this may supply all the
 Defects of your former Communi-
 ons ; and let your Intention be to
 Communicate, that so you may be
 enabled to finish happily the great
 Journey (which now you are en-
 tering upon) between Earth and
 Heaven.

* * *Read here to the Sick Party the
 Prayers before Receiving, as in the
 Manual or Primer ; and after them
 what follows.*

§ II. At Receiving.

1. As soon as the B. Sacrament enters your Chamber, you must raise up your self as you are able, and (either on your Knees, or with Humble Bowing of your Head) adore your Lord and Saviour, and with joyful Astonishment, say to him; *What is Man, that thou art mindful of him? Or the Son of Man, that thou visitest him (a)? Whence is this to me, that --- my Lord comes to me (b)?*

2. With a Contrite Heart say (or hear) the *Confiteor*, and receive the Priest's Absolution and Blessing, with a fervent Desire of the Remission of your Sins, and Hopes of being restored to the Grace and Favour of God.

3. When the Priest holds up the B. Sacrament towards you, saying, *Ecce Agnus Dei, &c. Behold the Lamb of God, &c. Jo. 1. 29.* Humble your self in the Presence of Christ, and say

(a) Ps. 8. 5. (b) Luk. 1. 43.

At Receiving.

in Heart; *To the Lamb that was slain, be Blessing, and Honour, and Power, for ever and ever, Apoc. 5. 12, 13.*

At the Repetition of *Domine, non sum Dignus, &c.* acknowledge your great Unworthiness, and beseech our Lord to make you Worthy of him, saying; *Lord, I am not Worthy, &c. But, &c. as before, Chap. V. § II. Num. 3.*

4. With great Reverence and Devotion open your Mouth and Heart to receive the Bread of Life, and at the same time say in Spirit; *The Viaticum of the Body of our Lord Jesus Christ, keep me from my Ghostly Enemy, and bring me to Life Everlasting. Amen.*

§ III. After Receiving.

Desire the Sick Person to let his Thoughts and Affections accompany your Words, and then read what follows.

I have found, &c. My Soul blest, &c. O Sacred Banquet, &c. as before, Chap. V. § III.

‘Al-

' Almighty and merciful God,
' vouchsafe (I beseech thee) to
' strengthen me (thy Unworthy Ser-
' vant) with thy Grace, by vertue
' of this Sacrament, that in the
' Hour of my Death the Enemy
' may not prevail against me, but
' with thy Angels I may have
' a happy Passage to Eternal
' Life, thro' Christ our Lord. Amen.

*Thou hast prepared in my Sight a
Table against them that trouble me (a).
O grant, for thy Mercy sake, that I
may walk in the Strength of this Food
unto the Mount of God (b), where I
shall not Hunger nor Thirst any more,
&c. (c), but shall be Inebriated
with the Plenty of thy House, &c. (d),
and shall have the Happiness to sit in
the Beauty of Peace, and in the Ta-
bernacles of Confidence, and in wealthy
Rest (e), for all Eternity.*

(a) Pf. 22. 5. (b) 3 Kin. 19. 8.
(c) Apoc. 7. 16. (d) Pf. 35. 9. (e)
Isa. 32. 18.

Of Receiving the H. Eucharist.

After this, you may either leave the Sick Man to his own Thoughts, or go on with reading the *Prayers after Receiving*, as in the *Manual*, or *Primer*.

C H A P. VIII.

How often the H. Eucharist is to be received Really, and Spiritually.

Such is the necessity of H. Communion, that *unless you eat the Flesh of the Son of Man, and drink his Blood, you shall not have Life in you, Jo. 6. 53.*

Hence the Church commands (under pain of Excommunication) all and every one of the Faithful (after they come to Years of Discretion, and can sufficiently discern the Body of our Lord from ordinary Food) to receive the H. Sacrament of the *Eucharist* Reverently, at least once every Year, and that at *Easter*,
intending

intending by this Decree to prevent farther delaying a Duty, on which the Soul's Spiritual Life so absolutely depends.

And besides which Precept, the Church Counsels and Admonishes such as are capable of understanding and relishing this Sacrament, to receive the same holily and frequently, especially on the more Solemn Feasts of the Year; that by so doing, they may not only Preserve, but also Improve and Augment Spiritual Life and Health.

And tho' Christ in the Text above-cited mentions Communion in *both Kinds*, yet both before and after it he attributes all that can be desired, to Communion, in *one Kind*, saying; *He that eats this Bread, shall live for ever*, Jo. 6. 51, 58. Consequently, as a thing indifferent, 'tis left to the Church, to determine the Administration of it either way, according to Discretion. See *Luke* 24. v. 30, 31, 35. *Acts* 3. 42. c. 20. v. 7, 11.

Besides Communicating Sacramentally and Really at the Times aforesaid,

aforesaid, there is a way of Communicating Spiritually, and in Desire, by uniting your Heart to the quickning Flesh of our Blessed Saviour with Ardent Affections, and Acts of Faith, Hope, and Charity, relating to Christ, as present in the H. Eucharist. And it is to be used of *Necessity*, when one should receive Sacramentally, but cannot, either thro' Indisposition, or for want of Opportunity: In which Cases God Almighty requires and accepts of the Will for the Work. It may also be used at *Pleasure*, and with much Profit, as often as you hear *Mass*, and are present, when others Communicate really, &c.

* * For farther Directions, with Prayers, both before and after *Confession*, *Communion*, and *Confirmation*, I refer you to a Treatise, entitled, *Instructions for Confession and Communion*.

C H A P. IX.

Of Extreme Unction.

To be read to the Sick, after he has received his Viaticum.

Is any Man sick amongst you? Let him bring in the Priests of the Church, and let them Pray over him, Anointing him with Oyl in the Name of our Lord: And the Prayer of Faith shall save the sick Man, and our Lord will raise him up; and if he be in Sins, they shall be forgiven him. James 5. 13. &c.

THE H. Sacrament of *Extreme Unction* (thus recommended by S. James) was Instituted by Christ our Lord *, as an Heaven- * Mar. 6. ly Medicin, wholsom both for the 13. Bodies and Souls of Sick Persons: *For their Bodies*; in that, by its Supernatural Vertue and Efficacy, it procures and restores Corporal *Health*, when 'tis Profitable and Advantageous

Advantageous to the Soul. For *their Souls*; in that it gives Grace, which remits Venial Sins, frees the Soul from Disorderly Affections, and all other Relicks of Mortal Sins, strengthens the Spirit with Divine Hope, Comfort, and Courage, against the Inordinate Fears of Death and Judgment, against Despair of God's Mercy, against the last and most violent Assaults of our Ghostly Enemy, and in fine, makes Sickness and Death it self far more easie and welcome, than otherwise they could be to Flesh and Blood.

Wherefore (as you desire your Soul's Welfare in its last and greatest Extremities) neglect not this Sacrament, but take the Apostle's Advice, in sending for the Minister of it, whilst your Understanding and Senses are perfect; that by Actual Faith and Devotion you may contribute to a more plentiful Receiving of its Grace and happy Effects. For attaining which,

§ I. Before Extreme Unction.

The things hereafter set down, being prepared.

1. In regard the Priest ordinarily repeats the Seven Penitential Psalms as he goes to Anoint the Sick, it is meet that you join with him in the same Devotion, and cause them to be read to you; desiring all present to Pray with and for you, that you may receive this Sacrament Worthily, and that this Divine Medicin may work a perfect Cure upon your Soul, whatever befalls your Body, &c.

2. When the Priest enters your Chamber to Anoint you, think your self to be the Distress'd Traveller that fell among Thieves, who spoiled, wounded, and left him half dead; such being the State of every Sinner; and esteem the Priest to be the good *Samaritan*; who, seeing him so abused, was moved with Mercy, and going unto him, bound up his Wounds, pouring in Oyl, &c. *Luke 10. 30. &c.*

3. When

Advantageous to the Soul, for the Soul; in that it gives Grace, which remits Venial Sins, keeps the Soul from Disorderly Passions, and all other Relicks of Mortal Sins, strengthens the Spirit with Divine Honor, Comfort, and Courage, against the Inordinate Fears of Death and Judgement, against Despair of God's Mercy, against the last and most violent Assaults of our Ghostly Enemy, and, in fine, makes Sickness and Death itself far more easie and welcome, than otherwise they could be to Flesh and Blood.

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Before Extreme Unction.

Before Extreme Unction
The Patient best after set down, be-
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3. When

Before Extreme Unction.

3. When he offers you the Cross, salute it devoutly, in Testimony of your Faith, Hope, and Love towards Christ Crucified, and say, *I believe the Son of God suffered upon the Cross to save me: I hope he will apply the Merits of his Passion to my Soul, in vertue of this Sacrament: And for the Love of him that died for me, I am truly content to die, either now, of this very Sickness, or when and after what manner else he pleases.*

4. When he sprinkles you and the By-standers with H. Water, say to God; *Thou shalt sprinkle, &c.* Attend (as much as you are able) to what he says (for your Comfort and Encouragement) concerning the Vertue and Efficacy of this Sacrament, which helps the Sick, either to Recover, or Die well, according as God determines its Operation for the Good of the Receiver, and take Courage, whilst he puts you in Hopes of Eternal Life.

§ II. At Extreme Unction.

Say [or Hear] the *Confiteor* [either in Latin or English] with a Contrite Heart. To *Misereatur*, &c. and to *Indulgentiam*, &c. answer *Amen*, with Desires and Hopes of Pardon.

Whilst the Priest Anoints,

1. Your Eyes,
2. Your Ears,
3. Your Nostrils,
4. Your Mouth,
5. Your Hands,
6. Your Feet,
7. Your Reins,

Beseech Almighty God, for his tender Mercies sake, to forgive, by this H. Unction, whatsoever you have sinned

1. By Seeing.
2. By Hearing.
3. By Smelling.
4. By Tasting and Speaking.
5. By Touching.
6. By Going ill Ways.
7. By Lust.

§ III. After Extreme Unction.

1. Join in Prayer with the Priest, and question not, but God hears those Solemn and Holy Addresses, which he makes for you, in the Person of Christ, and his Church.

2. Give Thanks to God for his Goodness and Mercy towards us in the Sacraments you have received: Many Thousands in the World lye
now

After Extreme Unction.

now a Dying, without the Helps to Die well, which you have had in so full a measure, that nothing is wanting towards making you happy with Grace here, and with Glory hereafter, &c.

3. Keep in mind the wholesom Admonitions given you by the Priest, to the end you may thereby drive away the Devil's Temptations courageously, and Die in our Lord comfortably; than which no greater Blessing can befall you on this side Heaven, &c. *Apoc. 14. 13.*

4. Have always by you H. Water and a Crucifix, that you may often Use the first, and frequently Behold, Kiss, and Embrace the latter, according to your Devotion; and in so doing say to your Dear Redeemer;

‘ O good Jesu, hear me; within
 ‘ thy Wounds hide me; suffer me
 ‘ not to be separated from thee;
 ‘ from the Malignant Enemy defend
 ‘ me; at the Hour of my Death
 ‘ call me, and bid me come
 ‘ to thee, that with thy Saints I may
 ‘ praise thee, World without end.
 ‘ Amen.

* * Before

* * Before the Priest comes to Anoint a Sick Person, there must be prepared H. Water, and a Table, (covered with a White Linnen Cloth, having upon it a *Crucifix*, with two *Hallowed Candles*) on which the H. Oyls are to be placed at his Entrance into the Room: A little Platter, with *Cotton*, [or something like] shared into Six or Seven little Parcels, to wipe off the Oyl from the Parts Anointed: *Crumbs of Bread* to Cleanse, and *Water* to Wash his Hands: A *Wax-Candle*, to give him Light (if need be) whilst he Anoints; and Care must be taken, that all things be Clean and Decent about the Sick.

* * Besides the real Receiving of our *Viaticum* and *Extreme Unction* in the time of Sicknes, there is a very Profitable Way of Receiving them Spiritually in the time of Health; which consists in Reading, Meditating, and Practising what has been said of these two Sacraments, once a Month, while you
D live;

Of Holy Orders.

live; that you may be the better prepar'd for doing these Duties well, when you come to Die. For farther Instructions in this Point, I refer you to the *Christian*, to *The Daily Exercises of a Christian Life*, and to *The Manual of the Poor Man's Devotion*: At the end of which Books, you may find this Exercise amply set forth.

C H A P. X.

Of Holy Orders.

Every High [and Inferior] Priest, taken from among Men, is appointed for Men in those things, that appertain to God, &c. Heb. 5. 1. &c. See Acts 13. 2, 3.

HOLY Orders concern the Laity no farther than,

1. To know and believe Them to be a Sacrament of the Gospel; in which the Persons Ordain'd by Impos-

Imposition of Hands, &c. are made Ministers of Christ, and Dispensers of the Mysteries of God, and do thence receive Special Grace for fulfilling the Ministry assign'd them.

Acts 6. 5, 6. c. 13. v. 2, 3, 4. *1 Cor.* 4. 1. *1 Tim.* 4. 14. *2 Tim.* 1. 6.

2. To know and believe, that as it is the Duty of Pastors to *Rule* and *Feed* their Flocks Spiritually (*a*); so it requires their Flocks to *Honour* (*b*) *Obedey* (*c*), and *Feed* their Pastors Corporally (*d*); that neither Contempt nor Indigency may be a Hindrance to the due Execution of their Function (*e*).

* * Note here, that at Four several times in the Year, call'd *Ember-Days*, our Bishops Administer this Sacrament, Ordaining Priests and Deacons, and other Ministers of the Church, with Prayer and Fasting, after the Example of Christ and his

(*a*) *Acts* 20. 28. *1 Pet.* 5. 2. &c.

(*b*) *1 Tim.* 5. 17. (*c*) *Heb.* 13. 17.

(*d*) *1 Cor.* 9. 7. &c. (*e*) *2 Tim.* 2. 3, 4.

— Of Matrimony.

Apostles, *Luk. 6. 12, 13. Acts 13. 2, 3.* And because it highly concerns the Laity to be provided with good Pastors, you must not fail on these Days to Fast, and Pray the Lord of the Harvest, that he send forth Workmen [not Loiterers*] into his Harvest; and that they may rightly exercise the Power, which our Lord has given them, unto Edification, and not unto Destruction. *Mat. 20. 6. 13. 10.* 2 Cor. 13. 10.

C H A P. XI.

Of Matrimony.

This is a great Sacrament in Christ, and in the Church. Eph. 5. 32.

Matrimony is an inseparable Conjunction (or, Joining together) of a Man and a Woman for the end of Wedlock, ordain'd and made by God himself, * Gen. 2. 22. 24. Mat. 19. 6. * Sanctified by Christ, and made a great

great *Sacrament* [representing and resembling the Spiritual Union between Christ and his Church] : Which gives Special *Grace* to Man and Wife, enabling them to discharge Holily their respective *Duties* towards one another, and towards their Children. See Chap. XXVII.

For Receiving and Retaining of which Matrimonial Grace, the following Dispositions are necessary.

§ I. *Before Marriage.*

1. A good Intention is required ; which consists in Desiring and Resolving to Marry for one or more of the ends for which God Ordain'd, and Christ Sanctified Wedlock: As,

First, and Principally, for the love of Children and Posterity, in which the Name of God may be Blessed for ever. *Gen. 1. 27, 28. Tob. 6. 22. ch. 8. v. 9.*

Secondly, For the sake of mutual Society, and Assistance of one another. *Gen. 2. 18. Eccles. 4. 9, &c.*

D 3

Thirdly,

Before Marriage.

Thirdly, For a remedy against Concupiscence, and Sins of the Flesh.
1 Cor. 7. 2. 8. 9.

2. A good Intention must be pursued, and carried on with Vertuous Conversation, and Modest Behaviour (throughout the whole Series of Courtship) as the best means to Succeed in the Choice of a good Wife or Husband: For *House and Riches are the Gifts of Parents; but of our Lord properly, a good Wife (a). A good Woman is a good Portion; in the good Portion of them that fear God, shall she be given to a Man for good Deeds (b).* Thus Sara was reserved and given to Tobie, as the Angel declared to Raguel, her Father, saying, *Fear not to give her to this Man; for to him, fearing God, is thy Daughter due to be his Wife, therefore another could not have her.* Tob. 7. 12. See Eccles 7. 27.

Hence, in the time of Courtship, all Pretenders to Marriage, and especially Women, must imitate Sara's

(a) Prov. 19. 14. (b) Eccles 26. 3.

Conduct; who Appeals to God, as Witness of her Modesty and Integrity, saying, *Thou knowest, Lord, that I never Coveted a Husband, and have kept my Soul clean from all Concupiscence; never have I companied my self with Sporters; neither have I made my self partaker with them, that walk in Lightness; but a Husband I Consented to take, with thy Fear, not with my Lust. Tob. 3. 16, &c.*

3. A little before Marriage, the Parties (having prepared themselves diligently before-hand) must go to Confession, in order to put their Souls in the State of Grace, necessary for Receiving Worthily the Holy Sacrament of Matrimony; and they would do well to Communicate either before or after Marriage, according as occasion best Serves.

§ II. At Marriage.

Not only the State of Grace, but also Interior Devotion, and Exterior Decency and Reverence are necessary; because Matrimony is a Ho-

After Marriage.

ly thing, and ought to be treated Holily (by the Parties themselves) and respectfully (by all present thereat). And as true Devotion, and pious Desires of those concern'd in the Marriage at *Gana*, were the principal Invitations, that moved *Jesus* and *Mary* to honour it with their Presence, and induced Her to represent Affectionately, and Him to supply Miraculously their want of Wine. *Jo. 2. 1, &c.* so, doubtless, true Devotion and due Reverence, are the best Means you can use for obtaining of the Mother and Son of God, Spiritual Blessings upon your Nuptials.

§ III. After Marriage.

According to the direction of the Angel *Raphael*, and the Example of *Tobie* and *Sara*, the new Married Couple are advised to be Continent for Three Days and Nights, and give themselves (that while) to Prayer, that God may give a blessing to them in the State of Life, they have undertaken: This done,
and

and the Priest's Benediction being receiv'd, after Mass said for them, they may Consummate their Marriage, not like Brutes or Heathens, but with the fear of our Lord; and with the fear of our Lord must they likewise Celebrate the Marriage-Feast. *Tob. 6. 17, Ec. c. 8. v. 4, Ec. 1 Thes. 4. 3, Ec. Tob. 9. 12.*

* * Note here, *First*, That Parents must not Match their Children against their Wills, nor Children Marry contrary to the Rational Sentiments of their Parents. *Gen. 24. 57. c. 26. v. 34, 35.*

Secondly, That the Church prohibits the pompous Solemnities of Marriage in *Advent* and *Lent*, as unreasonable Entertainments at those Times of Publick Mourning and Penance: For *Musick in Mourning is a Tale out of Time; But Scourges and Doctrin are at all Times* [and especially in *Advent* and *Lent*] *Wisdom. Eccles 22. 6.*

Thirdly, That the want of due Preparations and Dispositions afore-

Of Churching Women

mentioned, is the occasion, that many now-a-days are so unfortunate and miserable in the State of Wedlock.

Fourthly, That they do well, who keep the Anniversary-Day of their Marriage; by reflecting then, How they have complied with the Obligations of their State; by Repenting for, and Resolving to Amend what has been Amiss; by craving Grace for better Management of their Vocation, &c.

C H A P. XII.

Of Churching Women after Child-birth.

I make others to bring forth Children, says the Lord. Isa. 66. 9.

TIS a Pious and Laudable Custom in the Church, for Women, after Child-birth, to come to Church, and give God Thanks

Thanks for their safe Delivery, and receive the Priest's Benediction: In compliance to which Custom, the Child-bed Woman must do what follows.

1. Whilst she kneels at the Church-Door with a lighted Candle in her Hand, and the Priest reads over her the XXIII. Psalm, let her *Reflect*, and call to mind, How the Blessed Virgin *Mary*, at the Month-end after her Delivery, carried her little Son Jesus into *Jerusalem*, to present him (and her self) to our Lord. *Luk. 2. 22.* And let her *Pray*, that what she now does in imitation of our Lady, may find acceptance in the sight of God, thro' Christ our Saviour.

2. Whilst the Priest Conducts her into the Church, saying, *Enter into the Temple of God: Adore the Son of the Blessed Virgin Mary, who has given thee fruitfulness of Off-spring;* let her piously *Resolve* to do what he requires, and let her say in Heart to God, *In the multitude of thy Mercy, I will Enter into thy House: I will*

Of Churching Women.

will Adore towards thy Holy Altar in thy Fear: Lord, Conduct me in thy Justice. Psal. 5. 9.

3. Whilst she kneels before the Altar, let her *Give thanks* to God for the Blessings and Benefits he has bestow'd upon her, and her Child: Let her *Offer* her self, and her little one, to the Father of Mercies; and let her *Pray* Devoutly with the Priest, for a Continuation, and a Holy Use of God's Gifts and Favours, during Life; that, after Death, she, with her Child, may come to Everlasting Bliss, thro' the Merits of Christ, and the Intercession of his Blessed Mother.

Lattly, Whilst the Priest gives the Benediction, saying, *The Peace and Blessing of Almighty God the Father, Son and Holy Ghost, descend upon thee, and remain always*; let her Earnest Wishes go along with his Prayer, and let her Seal them up with a hearty *Amen*.

C H A P. XIII.

Of Prayer.

You have not ; either because you ask not, or because you ask amiss. Ask therefore rightly, and it shall be given you. Jam. 4. 2, 3. Mat. 7. 7.

§ I. Before Prayer.

Prepare thy Soul : and be not as a Man Ecclus 18. 23.
that tempts God. That is,

1. Think seriously what you are going to do : For *You* are about to treat with *God* concerning the only necessary Affair of your Salvation, &c. *Dust and Ashes* are about to Speak and Converse with the Lord of Heaven and Earth, &c. Gen. 18. 27.

2. Setting aside all other Business, chuse such Time and Place, as are most free from Noise and Disturbance, and that may give you power, without impediment, to attend upon our Lord, 1 Cor. 7. 35.

3. Con-

* Ecclus
12. 3.

3. Consider your self in the Presence of God, who does not hear Sinners, until they Repent. Jo. 9. 31. Deut. 30. 1, &c. * Therefore, in case you are Guilty of Mortal Sin, endeavour to put your self in the State of Grace by an Act of Contrition, saying,

My God, I am confounded and ashamed to lift up my Face to thee: because my Iniquities are multiplied—and I have sinned grievously unto this Day. Nevertheless (in regard thy Mercy is such, that in the time of Tribulation thou forgiveest them, that call upon thee) to thee, O Lord, I turn my Face, to thee I direct my Eyes. And now, Lord, be mindful of me, and take not Revenge of my Sins: but let thy Mercy quickly prevent me—Be merciful to my Sins for thy Names sake: For not in my Justifications do I prostrate Prayers before thy Face, but in thy many Commiserations. Now therefore hear, O God, the Petition of thy Servant, and his Prayers—for thy own sake. 1 Eldr. 9. Tob. 3. Pf. 78. Dan. 9.

4. Make

4. Make your Intention to Honour God, by Praying in Union of Spirit with the Prayers and Praises of the Church Militant and Triumphant, for the general Good of Christ's whole Mystical Body, and for some particular Benefit to your self [e. g. the Overcoming of such a Vice, the Obtaining of such a Vertue, &c.] according to the Exigency of your Present Spiritual Necessities, *James*

1. 5.

5. Give the Divine Aid, that you may Pray well, and without Distractions, purposing stedfastly, by the Grace of God, not to entertain any willingly, and for that end say,

‘Open, O Lord, my Mouth, to
 ‘bless thy Holy Name: Cleanse
 ‘also my Heart from all Vain, Per-
 ‘verse, and Wandring Thoughts:
 ‘Enlighten my Understanding, in-
 ‘flame my Affections, [and recol-
 ‘lect my Senses] that I may re-
 ‘cite this Office [or these Devoti-
 ‘ons] Worthily, Attentively, and
 ‘Devoutly, and may deserve to be
 ‘heard

‘ heard in Presence of thy Divine
‘ Majesty. *Amen.*

‘ Lord, in Union of that Divine
‘ Intention, with which thou, on
‘ Earth, didst Praise God, I present
‘ these Hours [or Prayers] unto
‘ thee.

§ II. *In Prayer.*

Attention, Devotion, and Reverence,
are Indispensibly requisite; and,

I. *Attention* is a serious Application of Mind to the Sense of the Words, so as to understand what you read, and know what you ask.

And this is to *Pray in Understanding*, with the Apostle, 1 Cor. 14. 15.

Now, for Procuring and Securing of this Attention,

1. You must pronounce your Words, not hastily, and in a hurry, but leisurely, and plainly, so that your self may hear them distinctly; but you must not be over-loud in Company, lest you distract others.

2. You must take Care to keep your Thoughts free from Worldly Business, Vain Curiosities, and Idle Fancies,

Fancies, by recalling your Mind from Earth to Heaven, as often and as soon as you perceive it wandring and straying abroad; and by making a Pause now and then, for Recollecting your self, and Renewing your Attention to the Presence of God.

3. Your Exterior Senses must likewise be diligently guarded, that neither your Ears may hear, nor your Eyes behold the Vanities, to the Discomposure of your Mind.

Lastly, All other Causes and Occasions of Distractions must be carefully avoided; otherwise your Prayers will not please, but provoke Heaven, &c.

H. Devotion consists in exciting and producing Affections of the Heart, suitable to the Senses of the Words you repeat. Thus for Example, in reading the *Psalms*, [which make up the major part of Church-Offices], your Hearts must keep pace with your Mouths, and your Affections must correspond to the *Psalmist's* Expressions; 'By Fearing, where he Fears; by Lov-
'ing,

'ing, where he Loves; by Praising,
 ' where he Praises; by Sorrowing,
 ' where he Sorrows; by Petition-
 ' ing, where he Petitions; by Hum-
 ' bling your selves, where he Ac-
 ' knowledges his own Vileness; by
 ' giving Thanks for Benefits bestow-
 ' ed on Christians Spiritually, which
 ' he relates to have been conferr'd
 ' on the *Israelites* Corporally, &c.
 Thus teaches *S. Augustine*, on *Ps. 30.*

Therefore after this manner *let us*
lift up our [Voices and] Hands to
our Lord in the Heavens (a), and
Pour ye out your Hearts before him (b),
 that so you may *Pray in Spirit* with
S. Paul (c), and not incurr the Dis-
 pleasure of Heaven with those *Inlin-*
cere Devotes, whom God Almighty
 Reproves, saying, *This People ap-*
proaches with their Mouth, and with
their Lips glorifies me: but their
Heart is far from me. Isa. 29. 13.

III. *Reverence* consists in such
 Dress, Posture, and Comportment

(a) *Lam. 3. 41.* (b) *Psal. 61. 9.*
 (c) *1 Cor. 14. 15.*

of Body, as may most promote Attention and Devotion, and may qualifie you best for testifying an Humble Subjection to, and Dependance on the Majesty of God : Like that of the *Publican*, who standing afar off, would not so much as lift his Eyes toward Heaven ; but knocked his Breast, saying, God be merciful to me a Sinner (d). For the Prayer of him that *Humbles himself* [thus] shall pierce the Clouds (e).

But all such Exterior Carriage and Actions must be utterly forborn, as diminish rather than encrease *Attention*, as favour more of Humour than *Devotion*, and as are Inconsistent with that *Reverence*, which is required at Prayer.

§ III. After Prayer.

The End crowns the Work of Prayer ; the Fruit and Merit whereof depends much on its Beginning, more on its Progress, and most on

(d) Luk. 18. 13. (e) Eccclus 35. 19. See Ps. 101. 18.

After Prayer.

its End: And therefore, *better is the end of Prayer, than the beginning.*
Eccles. 7. 9.

Hence, to conclude your Devotions well,

1. Examine briefly how you have behaved your self, as to *Attention, Devotion, and Reverence*: And if well, give Thanks to God; but if negligently, crave Pardon, resolve to Amend, and mark the Cause of your Mis-behaviour, that you may avoid it for the future.

2. Offer to God your Devotions, (how imperfect soever) humbly beseeching him to supply all their Defects (thro' the Merits of Christ, of the B. Virgin, and of all the Saints) and to accept thereof, for the end you proposed to your self, when you began them, as follows:

‘Accept, most merciful God, the
‘Office of our Service: And if we
‘have done any thing Praise-worthy,
‘favourably regard it; and what is
‘done Negligently, in Mildness pardon:
‘Who in perfect Trinity
‘Livest

After Prayer.

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‘Livest and Reignest God, World
‘without end. *Amen.*

* * Besides *Vocal* Prayer (of which this Chapter treats), there is another kind of Prayer, termed *Mental*, which consists of Three Triple Parts:

The First Part is *Preparation*, which includes,

1. The Presence of God.
2. Invocation of the Divine Aid.
3. Representation of the Mystery.

The Second Part is *Meditation*, which comprehends,

1. Considerations.
2. Affections.
3. Resolutions.

The Third Part is the *Conclusion*, which contains,

1. Thanksgiving.
2. Oblation.
3. Petition, and a Spiritual Nofegay.

For the Understanding and Practise of all which, I refer you to the
the

Of Hearing Mass.

the *Introduction to a Devout Life*.
Part 2. Chap. 2. and Sect. 1.

* * Thus must you Pray [either
Vocally, or Mentally] every Day,
* Pl. 91. 2. (both Morning and Evening *) ma-
king hearty Addresses to God, who
is *Rich [in Bounty]* towards all that
Invoke him. Rom. 10. 12. But
never expect the Blessings of Hea-
ven, unless you set apart a compe-
tent Time for asking them both
* Isa. 26. 9. Early and Late *, even amidst your
fullest Worldly Employments.

C H A P. XIV.

Of Hearing Mass.

*In every Place there is Sacrificing, and
there is offer'd to my Name a clean
Oblation: Because my Name is
great among the Gentiles, says the
Lord of Hosts. Mal. 1. 11.*

MASS (the Supreme Act of
Christian Religion) is the
Unbloody

Unbloody Sacrifice of Christ's Body and Blood, Consecrated and Offer'd to God, (under the outward Forms of Bread and Wine, with divers Ceremonies, Prayers, and Sacred Words) for the Quick and the Dead; to whom it applies the Merits of the Bloody Sacrifice of the Cross.

And as it was prefigured by the Sacrifice of *Melchisedech* (a), so it was Instituted by Christ himself, as to its *Substance*, in his last Supper (b); and as to its *Ceremonies*, &c. by the Apostles and their Successors (c). Again, as the Faithful, both Quick and Dead, were Benefited by the *Carnal-unclean Sacrifices* of Beasts offer'd for them in the Old-Testament (d); so (and much more) are they help'd in the New-Testament, by the *Spiritual and Clean Oblation* of Christ's Body and Blood (e).

(a) Gen. 14. 18. Ps. 109. 4. Heb. 5. 10. c. 6. v. last. c. 7. v. 11, 15, 17.

(b) Mat. 26. 26. &c. Luk. 22. 19. (c)

Conc. Trid. Sess. 22. cap. 1, 4, 5. (d)

Lev. 1, 3, 4. 2 Mach. 12. 43. &c. (e)

Conc. Trid. Sess. 22. cap. 2. This

Of Hearing Mass.

This therefore being of all Religious Myſteries the moſt Sacred and Divine, it ought to be Celebrated and Aſſiſted at with all poſſible Diligence and Devotion; otherwiſe we ſhall bring upon our Heads a Curſe, inſtead of a Bleſſing: Becauſe, *Accuſed is he, that does the Work of God negligently.* Jer. 48. 10.

To hear *Maſs* then, as you ought, your Thoughts and Affections muſt correſpond to the Prieſt's Words and Actions; either by Reading with Attention and Devotion the *Prayers at Maſs in the Manual*; or by applying the *Offices and Devotions in the Primer* to the *Maſs*, as follows.

1. Entering into the Church or Chappel, ſay, *O Lord, in the Multitude, &c.* Next, taking H. Water, ſay, (with Contrition for your Sins), *Thou ſhalt ſprinkle, &c.* Then kneeling down Reſpectfully, as in the Preſence of God, ſay the Prayer before Maſs, viz. *O moſt Clement Father, &c.* as in the *Daily Exerciſe*. After which, make your Intention thus:

‘ Toge-

Together with all the *Masses* that
 have been, are, and shall be said
 throughout the whole World, I
 do here offer to thee, my God,
 this H. Sacrifice, with the Inten-
 tion of my Dearest Saviour, and
 his Holy Church, in Honour and
 Acknowledgment of thy Sove-
 raignty and Dominion over me,
 and all Creatures; in Memory of
 my Saviour's Humanity and Pas-
 sion; in Commemoration of his
 B. Virgin-Mother, and of the S. ints
 of this Solemnity; of *such* and
such my H. Patrons, and of all
 the Saints in Heaven; in Thankf-
 giving for all thy Benefits; in Sa-
 tisfaction and Propitiation for my
 Sins; for obtaining thy Grace,
 and special Aid, in Proportion to
 my Present Necessities, [*here speci-
 fie your Spiritual Wants*]; and
 for prevailing with thy Goodness,
 to Protect and Bless me, thy Un-
 worthy Creature, my Relations,
 Benefactors, &c. *That without* Luk. i. 74.
Fear, being deliver'd from the Hand 75.
of our Enemies, we may serve thee

E.

in

Of Hearing Mass

' in Holiness and Justice, all our Days,
 ' and may at last Die in thy Favour.
 ' I offer also this Sacrifice to thee,
 ' Dear Lord, for all that Died in
 ' Unity of the Catholick Church,
 ' and particularly for the Souls of
 ' my Parents, Relations, Benefa-
 ' ctors, and all those, for whom
 ' thou wouldst have me offer it.
 ' Eternal Rest give unto them, O
 ' Lord, and let Perpetual Light
 ' shine to them.

2. At the Beginning of Mass, call
 to Mind the most grievous Sins, of
 which you have been, and are guilt-
 ty, and, in the Spirit of Humility
 and Repentance, say along with the
 Clerk, *Confiteor Deo, &c.* or, *I confess*
to Almighty God, &c.

3. While the Priest reads the Col-
 lects, read you the *Antiphon, Verse,*
Response and *Prayer*, for the Day,
 either *Proper*, or *Common*, as you
 find them towards the end of the
Primer.

4. At the Gospel, (having read it
 at Home in *English*) reflect upon
 some Sentence thereof, or upon one
 of

of the Eight Beatitudes, or any other Point of Christ's Doctrine; and, giving him Thanks for the same, pray for Grace to practice it, &c.

5. While the Priest says, *Credo in Deum*, &c. say you, *I believe in God*, &c. and pray, that you Live and Die in the Catholick Faith.

6. At the *Offertory* of the Bread and Wine, offer therewith to God your Body, Soul, Life, Health, &c. beseeching him so to Sanctifie them, that you may be a *Living Sacrifice, Holy, and Acceptable to him*. Rom. 12. 1.

7. After *Sanctus*, whilst the Priest makes his *Memento* for the Living, read you the Prayers for the Church, for the Chief Bishop, for the King, for Hereticks, for Friends, for Enemies, &c. These you'll find amongst Prayers to be said after the Litanies, according to the Diversity of Times, and amongst those, that are Appointed for Invoking the Grace of the Holy Ghost.

8. At the *Elevation*, (1st.) of the Host, say, *Hail true Body*, &c. as

Of Hearing Mass.

in the *Daily Exercise*. (2dly,) Of the *Chalice*, say, Hail true Blood of my Lord and Saviour, Jesus Christ, and of the New-Testament that was shed for me, and all Mankind, to the Remission of our Sins*:
 28. Cleanse, Sanctifie, and keep my Soul, I beseech thee, to Everlasting Life.

And these two Addresses you must say by Heart, your Book being laid aside, during the Elevation.

9. Soon after the Elevation follows the *Memento* for the Dead: Whilst the Priest makes it, read you the Three first Prayers at the end of the Office for the Dead, with the Prayer for either, or both of your Deceased Parents, and for some particular Friend, either Man or Woman, departed; according to your Duty and Obligation in this Kind.

10. Say the *Pater Noster* with the Priest, either in Latin, or English.

11. At *Agnus Dei*, &c. consider Christ Jesus as an Innocent Lamb, Slain (on the Cross Really, and on the Altar Mystically) to take away the

the Sins of the World, and beseech him to discharge you of all your Failings, and especially of those you are most subject to.

12. At *Domine, non sum Dignus*, &c. put on the Humility of the *Cananæan* Woman, acknowledging your self Unworthy of the Bread, yet desirous of the Crumbs of your Master's Table, and say, *Lord, I am not worthy*, &c. Then make your Spiritual Communion thus:

B. Saviour, I believe, that thou art Really present in this H. Sacrament: I hope, that thou wilt make me a Partaker of the Effects of this Divine Food: I love thee above all things, who hast Humbled thy self so low, as to put thy self under the Form of a little Bread, for Love of me; and I desire nothing more, than to be Inseparably united to thee, by Grace here, and by Glory hereafter.

13. At the *Post Communion*, read the Anthem, *O Sacred Banquet!* &c. with the Prayer, *O God, who under*, &c. as before, Chap. V. § III.

Of Hearing Mass.

Lastly, Read S. John's Gospel with the Priest, as at the Beginning of the Primer.

After *Mass*, give Thanks to Christ for so great a Benefit, and for his Passion and Death represented and applied to us thereby; intreat him to Assist you in all your Undertakings that Day, and Daily: Examine your self, &c. as after Prayer, Chap. XII. § III. And depart with due Respect and Reverence to the Altar, &c.

* * In the foregoing Points you must keep pace exactly with the Priest: And when any one of them is not sufficient for your Enterment, until he comes to the next in course, you may make out, by Reading the *Prayers, or Meditations of the Passion of our Lord*, which follow the Prayers after Communicating: Those Devotions being most proper for the Time and Place, wherein a most Lively and Life-giving Memorial, and Representation of Christ's Death, is made, 1 Cor. 11. 24. &c.

For

For other Methods of Hearing Mass, see a Treatise, named, *Instructions and Devotions for Hearing Mass.*

* * The Church obliges the Faithful to Hear Mass upon all *Sundays* and Holy-Days of Obligation; and the Omission of so Important a Duty is a Mortal Sin, unless some Lawful Impediment excuses it.

CHAP. XV.

Of Hearing Sermons.

Blessed are they, that Hear the Word of God, and Keep it. Luk. 11. 28.

§ I. Before Sermon.

Humbly crave Grace of God, that you may profit by it, saying; *Lord, shew me thy Ways, and teach me thy Paths; direct me in thy Truth, and teach me. Grant, that*

I may be none of those, that hear, and have thy Word taken out of their Heart by the Devil, lest believing they be saved; nor of those, that when they hear, with Joy receive thy Word, and for a time believe, but in the time of Tentation [or Trial] do revolt; nor of those, that have heard, and going their ways, are choaked with Cares and Riches, and the Pleasures of this Life, and yield no Fruit: But make thou me one of their Number, who, in a very good Heart, hearing thy Word, do retain it, and yield Fruit in Patience. *M.* 24. 4, 5. *Luk.* 8. 12. &c.

§ II. At Sermon.

1. Look upon, and regard the Preacher, as an Angel of God, or as Christ himself. *Gal.* 4. 14.

As an Angel of God; in regard 'tis written, that the Lips of the Priest shall keep Knowledge, and the Law they [Lay-People] shall require from his Mouth: because he is the Angel of the Lord of Hosts, *Mal.* 2. 7.

As

As Christ Jesus himself; because He says, He that hears you, [my Ministers] hears me; and he that despises you, despises me, &c. Luk. 10. 16.

2. Mark not *How*, but *What* he speaks; and receive it, not as the *Word of Men*, but (as it is indeed) the *Word of God*. 1 Thess. 2. 12.

3. Be attentive throughout, applying to your self (and not to others) what the Preacher says; and fail not to lay up in the Store-house of your Memory, such Instructions and Examples, as shall seem most useful and necessary, either for your present Disengagement from Vice, or your future Improvement in Virtue, with an Intention and Resolution to put your Remarks in Practice, as Occasion shall serve. *A Man of Knowledge will praise whatsoever wise Word, [or Saying] he shall hear, and will apply it to himself: The Riotous Man has heard it, and it shall displease him, and he will cast it behind his Back, Eccles 21. 18.*

§ III. After Sermon.

1. Give Thanks to God for making his Holy Will known to you: *He has not done in like manner to every Nation; his Judgments he has not manifested to them, [so as to you],* Ps. 147. 9.

2. Beg Grace that you may do his H. Will proportionably to your Knowledge thereof; because *to one knowing to do Good, and not doing it, to him it is Sin,* and the just Occasion of a more heavy Doom. *Jam. 4. 17. Luk. 12. 47, 48.*

3. Begin forthwith to be such Men, as the Sermon taught you to be; because, *Not the Hearers of the Law are just with God, but the Doers of the Law shall be justified. Be Doers therefore of the Word, and not Hearers only, deceiving your selves, &c. For not the Forgetful Hearer [of the Word], but Doer of the Work, shall be blessed in his Deed,* Rom. 2. 13. *Jam. 1. 22. &c.*

CHAP.

C H A P. XVI.

Of Reading Pious Books.

He that Reads, let him Understand,
[both what he Reads, and how
to Profit by it]. Mat. 24. 15.

§ I. *Before Reading.*

When we Pray, we Speak to God;
 but when we Read, God Speaks
 to us. S. Aug. on Ps. 65. There-
 fore, when you are about to Read,
 imagine you hear a Voice from Hea-
 ven, saying to you, (as formerly to
 S. Aug.) *Tolle, Lege; Take up, and*
Read. Lib. 8. Conf. c. 12. And ac-
 cordingly opening your Book, esteem
 the Chapter, you are about to Pe-
 ruse, as an Epistle or Letter sent
 you from God; and pray for Grace
 to understand and practice it, say-
 ing, *Speak, Lord, for thy Servant*
Hears. 1 Kin. 3. 9. Lord, give me
Understanding, and I will search thy
Law, and I will keep it with my
whole

In Reading.

whole Heart, Pl. 118. 34. Give what
thou Commandest, and Command what
thou pleasest. S. Aug. Lib. 10. Conf.
c. 31.

§ II. In Reading.

Read out of a Desire to be-
come more Vertuous, rather than
more Knowing; because Knowledge
puffs up, but Charity edifies, 1 Cor.
8. 1.

2. Read, not hastily, but leisure-
ly; not much at a time; but a lit-
tle at once, with much Attention.

3. As often as you meet with a
Point, that may contribute to the
better ordering of your Life, pause
there, and digest it well before you
pass any further; considering when
and where you shall have occasion
to practise it; that so you may be-
come such an one, as that Point re-
quires you to be.

§ III. After Reading.

Give Thanks, beg Grace, as after
Sermon, and be sure to put in Exe-
cution the Lesson you Read, by
doing

doing what it Recommends, and by refraining what it Reproves, upon *such and such* Occasions; otherwise your Reading will be as Vain and Fruitless, as Hearing good things, and not Practising them. Chap. XIV.
§ III. N. 2, 3.

* * Read Daily (at your best Convenience) in *Christian Thoughts*; what is appointed for the present Day of the Month; and in Reading and Practising, observe the Method prescribed in the Author's Advertisement. Thus much both may and ought to be done by Persons of the fullest Employ. But to such as have more Leisure, and spare Time, I recommend the Four Books of *Instructions for the whole Year*, earnestly exhorting them to let no Day pass, without the Perusal and Practice of its proper Lesson, that so their Devotions and Actions may keep Pace exactly with the Documents and Examples, proposed by the Church in her Daily different Masses and Offices.

CHAP.

C H A P. XVII

Of Holy Processions.

*We march towards the Place which
our Lord will give us. Numb.
10. 29.*

PUBLIC and Sacred Processions, or Supplications, were Antiently Instituted by the H. Fathers, and are now commonly used by the Church, either for Exciting the Piety of the Faithful, or for Commemoration of God's Benefits, and giving him Thanks, or for Implo- ring the Divine Aid. Hence they contain Great and Godly Mysteries, and the Devout Practisers of them obtain of God wholesom Fruits of Christian Piety, and therefore ought to be Solemnized with due Re- verence and Devotion.

These walking Devotions signifie, in general, our Pilgrimage on Earth towards Heaven; of which, S. Paul writes thus; *We have not here a
Permanent*

Of Holy Processions.

111

Permanent City [or lasting abode], but we seek for that which is to come; knowing, that while we are in the Body, we are Pilgrims from God; for we walk by Faith, not by Sight. Heb. 13. 14. 2 Cor. 5. 7.

1. In Processions, the Cross is carried out first, to signifie how Jesus also, that he might Sanctifie the People by his own Blood, suffer'd without the Gate [of Jerusalem]; and that, so it behoved Christ to suffer, and so to enter into his Glory. Heb. 13. 12. and Luk. 24. v. 26, and 46.

2. Next to the Cross, are carried the Images and Relicks of Saints, to signifie, that by way of the Cross they came to the Crown of Glory, and that we also must hold the same Road, to arrive at the same Happiness, as Christ himself assures us, saying, *If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me.* Luk. 9. 23. See also c. 14. v. 27. and Mat. 10. 38.

Let us go therefore to him, without the Camp, carrying his Reproach. Let

us suffer with him, that we may be also glorified with Him. For if we shall sustain, we shall also Reign together. Heb. 13. 13. Rom. 8. 17. 2 Tim. 2. 12.

3. After these, is carried the *B. Sacrament* of Christ's Body, the Heavenly Food of our Souls, and the Support of our Spiritual Life in this our Earthly Pilgrimage. See Chap. VII. § I.

At Processions, Lay-People must march apart from the Clergy, Women from Men, in decent Attire, Gravely, Modestly, and Devoutly; entertaining themselves with Godly Thoughts and Prayers (without Laughing, Talking, and Gazing about) and joining Hearts and Voices with the Clergy, in *Thanksgiving* for past Benefits, in *Craving* of future Blessings, in *Deploring* of present Public Calamities, (the Effects and Punishments of Sin*), and in *Imploring* of God's Mercy, according to the Respective End and Intent of each Procession. And,

* Prov. 14.
34.
Isa. 24. 5.
&c.

Amongst

Amongst other Pious Thoughts and Expressions, they may use these:

We are Pilgrims before thee, O Lord, and Strangers, as all our Forefathers [have been]: Our Days are as a Shadow upon the Earth, and there is no abiding [here for us] (a). Hear my Prayer, O Lord, and my Petition: With thy Ears receive my Tears, because I am a Stranger with thee, and a Pilgrim, as my Fathers. Forgive me, that I may be Refreshed before I Depart, and shall be no more (b). Wo is me, that my Sojourning is prolonged. — My Soul has been long a Sojourner, (c) having a desire to be Dissolved, and to be with Christ, a thing much better, than to abide in the Flesh. Phil. 1. 23. See also 2 Cor. 5. 1, &c.

For they, that say these things, do signifie, that they seek a Countrey, and desire a better [than this], that is to say, a Heavenly one. Heb. 11. 13, &c.

(a) 1 Par. 29. 15. (b) Pl. 38. 13.
(c) Psal. 119. 5.

C H A P. XVIII.

Of Visiting the Sick.

Want not in Consolation to them that weep; and walk with them that Mourn: Be not loth to Visit the Sick, for by these things thou shalt be Confirm'd in Love. Ecclus 7. 38, 39.

GOD has given to every one charge of his Neighbour. Ecclus 17. 12. Of which Charge a principal part is Visiting and Assisting the Sick. Therefore as soon as you hear of your Neighbour being fall'n Sick, go freely to Visit him, and Exercise your Charity often, during his Infirmary.

And whilst you are on your way to the Sick, consider the Charity, Humility, &c. with which Christ used to Visit and Comfort Sick and Afflicted Persons: Beseech him to Animate you with his Spirit, that you may discharge this Duty according

cording to the Pattern he has set you ; and at the same time offer to him the Action you are going to perform, &c.

When you come to the Sick, by Charitable Compassion take part in his (or her) Sufferings, and endeavour to make them Easie and Meritorious by Godly Reading, Good Counsel, and Devout Prayer. And,

§ I. Every Visit you make, Read what you judge most proper for the Sick Person's Instruction, Comfort, and Encouragement, either out of *Bellarmin's Art of Dying Well*, or the *Preparation for Death*, collected by *Balentine*, or the *Holy Desires of Death*, or the Exercises preparatory for Death, at the end, (1.) Of the *Christian Rules*. (2.) Of the *Manual of the Poor Man's Devotions*. (3.) Of the *Daily Exercise of a Christian Life*. (4.) Of the *Daily Exercise of a Devout Christian* : Or, you may Read the *Passion of our Saviour* (according to one of the Four Evangelists) in the *Primer*.

§ II. The

§ II. The Counsel you are to give the Sick Man, must regard, 1. His *Estate*: 2. His *Body*: And 3. His *Soul*: And,

1. As to his *Estate*: At the beginning of his Sicknes (if he has not done it beforehand) you must perswade him to make his Last Will and Testament*; and in Settling his Temporal Concerns, advertise him, (1.) To Pay his Debts, and Restore what belongs to others. (2.) To leave to his Heir what is his due. (3.) To bestow Alms on the Poor, and especially on his Needy Relations. (4.) To give something that his Soul may be remembered at the Altar, &c.

And that he may be sure of some Performance in this kind, Admonish him to make his own Hands Executors in part, according to the Advice of Ecclesiasticus, saying, *Sen, if thou hast it do good to Thy Self, and offer to God worthy Oblations. — Before Death do good to Thy Friend, and according to thy Ability, stretching out*

out thy Hand, give to the Poor. — Before thy Death work Justice. Eccclus 14. 11, &c. And I (adds Christ) say unto you, Make to your selves Friends of the Mammon of Iniquity, [i. e. of Riches, the Idol of Worldlings] ; that, when you fail, they may receive you into the Eternal Tabernacles. Luk. 16. 9.

2. And to his Body : Admonish him to Surrender it entirely unto the Care and Management of his Physician, saying, Honour the Physician for necessity ; for the Highest has Created him : for all Medicine is of God, &c. The Highest has Created Medicines of the Earth, and a Wise Man will not abhor them. The Virtue of these things is come to the knowledge of Men, and the Highest has given knowledge to Man, for to be honour'd in his Marvellous things. Curing with these things, he shall mitigate Pain, &c. Give place to the Physician, and let him not depart from thee, because his Works are necessary. — And they [that practice Physick] shall

Of Visiting the Sick.

shall beseech our Lord, that he direct their Cure: Ecclesi 38. passim.

But let Physicians beware of Advising or Applying any thing for the Cure of the Body, that may be hurtful to the Soul: And let them not make above Three Visits to the Sick, unless they be first Certified, that their Patients have duly Expiated their Sins by Sacramental Confession: For so the Council of *Lateran*, and many Popes, have Decreed under great Penalties.

If the Sick Party be destitute of Corporal Necessaries, and an Object of Charity, do not neglect the Relieving of him out of your own Purse, or Stores, as far as you are able, like the good *Samaritan*. *Luk. 10.* And, if that will not suffice, then you must take Care to make his Wants known, that they may be Supplied by Private or Publick Collections of Alms.

3. As to his *Soul*: You must Advise him, that Sickness and Diseases are many times the punishment of Sin, mercifully inflicted by Al-

Almighty God for the Reclaiming of Sinners. This Holy Writ declares, saying, He that Sins in his sight that Made him, shall fall into the Hands of the Physician. Eccl. 38.

15. He [God] rebukes also by Sorrow in the Bed, &c. that he may reclaim their Souls from Corruption, &c.

Job 33. 19. 30. O how sweet is thy Spirit, O Lord, in all ! And therefore those, that are, by parts thou dost Chastise, and dost Admonish, and Speak to them concerning the things, wherein they Sin : That, leaving naughtiness, they may believe in thee ; and when nothing else will reclaim them, it often happens, that a grievous Infirmary makes a sober Soul. Wisd. 12. 1, 2. Ecclus 31. 2.

In which Case, Sin being taken away by true Repentance, Sicknes also ceases, and not otherwise ; as it appears in that King Ezechias, (when Sick even to Death) by Prayers and Tears obtain'd of God Health and longer Life ; whereas King Asa fell Sick and Died of a most violent Pain in his Feet, because in his Infirmary

Of Visiting the Sick.

firmity he did not seek our Lord, but trusted in the Art of Physicians. 4 K. 20. 1, &c. Isa. 38. 1, &c. 2 Paral. 16. 12, 13.

Hence, address your self to your Sick Neighbour after this manner; Son, in thy Infirmary contemn not thy self, but pray to our Lord, and he will Cure thee. Turn away from Sin, and direct thy Hands, and from all Offence cleanse thy Heart. Eccles. 38. 9, 10. That is to say, Repent for thy Sins, Implore the Divine Mercy, Place all thy Hope in God, Endure patiently the Pains of thy Corporal Infirmary in Satisfaction for thy Sins, look upon it as a Fatherly Visitation and Chastisement of God, less than thy Sins deserve, and believe it befalls thee for the good of thy Soul, and the Amendment of thy Life, Judith 8. 27. Job 33. from v. 19. to v. 31. Ps. 102. 10, 13, &c.

But if his Sicknes grows Dangerous, you must Admonish him to procure in due time, what farther Helps are requisite for the Salvation of his Soul, and that with all fitting

ting expedition he send for his Spiritual Director, and impart to him, in Confession, his Sins, Temptations, and Fears, in order to receive of him Absolution, fit Remedies, and Encouragement; as also the Holy Sacraments of Eucharist and Extreme Unction, whilst his Understanding, Memory and Senses are perfect; without those dangerous and deceitful Delays, which (thro' the Falacy of the Devil) have brought, and Daily do bring many to endless Misery.

If the Sick Person will not be perswaded to Confess his Sins, do not presently give him over for lost; but frequently (as long as he lives) be putting him in mind of the great Mercy of God inviting him to Penance, and most ready to Pardon his Sins, if he will Confess them; and endeavour to make him sensible, how (thro' Impenitence) he hazards his Salvation, and exposes himself to Everlasting Torments. See *Rom.* 2. 4, &c. Moreover both Private and Publick Supplications

F must

Of Visiting the Sick.

must be made to God for the Conversion and Salvation of a Soul at the Brink of Eternity, and so miserably unprovided for it.

You must take Care, that a Figure of Christ Crucified be ever placed in View of the Sick, and that Holy Water do always stand beside him, wherewith he may be often sprinkled; you must likewise propose unto him (according to his condition) some short Prayers and godly Exercises of Mind; especially some Verses of the Psalms, (set down in the next Chapter) our Lord's Prayer, the Angelical Salutation, the Apostles Creed, the Meditation of our Lord's Passion, the Martyrdoms (or, Sufferings) of the Saints, the happy State of Heavenly Glory, which will abundantly Recompence all his present Grievances. *Rom. 8. 18. 2 Cor. 4. 17.*

But these things must be seasonably and discreetly Suggested, that they may not molest, but give ease to the Sick.

§ III. Tell

§ III. Tell your Sick Neighbour for his Comfort, that you and the rest of the Company will Pray for him : And accordingly (having first desired that his Thoughts and Heart may go along with your Words) kneel down, and say the *Prayers for the Sick*, as in the *Mannual*, &c.

Last of all, Exhort him, if he Recovers, to go to Church the first Journey he takes, and there to give God Thanks for his Recovery; as also to receive Holy Communion Devoutly, and thenceforward to lead a better Course of Life : That being a Duty incumbent on every Christian after his Recovery, no less than on the Bed-rid Man after his Cure ; whom when Jesus found in the Temple, he said to him, *Behold thou art made Whole ; Sin no more, lest some worse thing chance to thee.* JO. 5. 14.

C H A P. XIX.

Of Assisting Dying Persons.

Comfort him [that lies a Dying], in the Departure of his Spirit. Eccclus 38. 24.

HE loves at all times, that is a Friend; and a Brother is proved in distresses. Prov. 17. 17. But no time is of greater Consequence, than the Hour of Death, and the Entrance into Eternity; nor any Distress comparable to our last Agony: Therefore he is our best Friend, and kindest Brother, who assists us most in those our greatest Extremities.

Now the best Service you can do an Agonizing Person, is as follows.

§ I. Admonish him to Pronounce often, with a Contrite Heart, the most Holy Name *Jesus*, and Help him (whilst he is able) to make Acts of Faith, Hope, Charity, and other Vertues, after this manner.

I Believe

I Believe firmly all the Articles of Faith, which the Holy-Catholick-Apostolick and ~~Roman~~ Church Believes and Teaches.

I Hope that Christ our Lord, for his Immense Goodness, will be merciful to me, and that I shall obtain Life Everlasting, thro' the Merits of his most Holy Passion.

I Love God with my whole Heart, and I desire above all things to Love him; as the Angels and Saints in Heaven do Love him.

I am Sorry from my Heart, for the Love of God, that I ever Offended him, or my Neighbour, in any kind.

I Pardon from my Heart, for the Love of God, all my Enemies, and those that have any way Molested me.

I Crave Pardon of all those I have at any time Offended, either in Word or Deed.

I Accept with Patience the Pain I Endure, and the Anguish of my Sickness, for God's sake, in Punishment and Expiation of my Sins.

Of Assisting Dying Persons.

I Resign my self freely to the Pangs of Death, for the Love of him that Died upon the Cross, to Save me from endless Misery.

I Resolve that God Restores my Health, to avoid Sin hereafter, and to keep his Commandments, as much as in me lies : And I would rather Die in the State I now am in, than Live to Offend my God any more.

§ II. Exhort him to Pray (at least in Heart) as often as he is able, after this manner.

Have Mercy on me, O God, according to thy great mercy. Psal. 50. 1.

In thee, O Lord, have I hoped : let me not be Confounded for ever. Psal. 30. 2.

Into thy hands, O Lord, I commend my Spirit : thou hast redeemed me, O Lord, God of Truth. Psal. 30. 6.

O God, incline unto my Aid : O Lord, make haste to help me. Psal. 69. 2.

Be thou, Lord God, to me a protector. Psal. 30. 3.

God

Of Assisting Dying Persons.

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God be Merciful to me a Sinner.

Luk. 18. 13.

Most Sweet Lord Jesus, in Virtue of thy Passion, receive me into the Number of thy Elect.

Lord Jesus Christ receive my Spirit.

Acts 7. 59.

Mary, Mother of Grace, Mother of Mercy, protect us from the Enemy, and at the Hour of Death, receive us.

Angel-Guardian Assist me.

All ye Holy Angels and Saints Intercede for me, and Succour me.

These, and such like Prayers, you may suggest to a Dying Person, according to his Capacity.

§ III. During his Agony, sprinkle him with Holy Water, offer him the Crucifix to Kiss ; by Efficacious words put him in hopes of Eternal Life, and place the Crucifix before him, that in beholding it he may conceive hopes of his Salvation, thro' him who Died upon the Cross.

Admonish the Domesticks and By-standers to join with you in
F. 4. Prayer

Of Visiting Dying Persons.

Prayer for the Dying Party, and then, on your Knees read Devoutly the *Recommendation of a Soul departing*, as in the *Manual*.

But, when the Soul is at the point of leaving the Body, then all present must Pray most earnestly for its happy Departure; and one of the Assistants applying his Mouth towards the Ear of the Person Dying, must pronounce in a Plain and Comfortable Tone, *Jesu, Jesu, Jesu*; and, as often as it shall seem fitting, he may repeat that Sacred Name, as also the following Sentences; *Into thy Hands, O Lord, I commend my Spirit. Lord Jesus Christ receive my Spirit, &c.* as before.

4. As soon as the Soul is gone out of the Body, Pray thus:

‘ Succour speedily, O ye Saints of
 ‘ God; hasten, O ye Angels of our
 ‘ Lord; receive this Soul, and offer
 ‘ it in Presence of the Highest. May
 ‘ Jesus Christ, who has call’d thee,
 ‘ receive thee, and may his Angels
 ‘ carry thee into *Abraham’s Bosom*.
 ‘ Eternal Rest give her, O Lord,
 ‘ and

' and let perpetual Light shine
 ' unto her. Lord have Mercy on
 ' us, Christ have, &c. Lord have,
 ' &c. Our Father, &c. *Vers.* And
 ' lead us not, &c. *Resp.* But deli-
 ' ver us, &c. *V.* From the Gate of
 ' Hell. *R.* O Lord deliver this Soul.
 ' *V.* Let her rest in Peace. *R.* Amen.
 ' *V.* O Lord, hear my Prayer. *R.*
 ' And let my Cry come to thee.

' We recommend to thee, O Lord,
 ' the Soul of thy Servant N. that,
 ' being Dead to the World, he
 ' [or she] may live to thee; and
 ' the Sins he [or she] has com-
 ' mitted, thro' Frailty of Human
 ' Conversation, do thou mercifully
 ' Pardon and Wipe away: Thro'
 ' Christ our Lord. *Amen.*

In the Interim let thy Passing-
 Bell be rung according to the Cu-
 stom of the Place; that they, who
 hear it, may pray for the Soul new-
 ly departed. Afterwards let the
 Corps be order'd handfomly, and
 placed in a decent Room, with
 Candle-Light; and let a small Cross

Of Burying the Dead.

be set between the Hands, join'd on the Breast of the Dead Body; or for want of a Cross, let its Hands be laid over one another, in form of a Cross; and let it be sprinkled with H. Water; and whilst it remains in the House, let all present pray for the Soul of the Party deceased.

C H A P. XX.

Of Burying the Dead.

Blessed be you to our Lord, who have shewn Mercy to your Lord, Saul, and have Buried him: And now truly our Lord will render you Mercy, &c. 2 Kings 2. 5, 6. See Tob. 12. 12.

IN going to, and assisting at Funerals, there is offer'd you an Opportunity to exercise Three several Acts of Charity, viz. Edifying of your self, Comforting of the

Sorrowful, and Praying for the Dead. And,

§ I. As to Edifying of your self. There is no better a Preservative against Sin, than the Remembrance of Death; and therefore 'tis written, *In all thy Works, remember thy last things, and thou shalt not Sin.* Eccles 7. 40. Neither is there any livelier Memorial of Death, than a Funeral: Wherefore it is better to go to the House of Mourning, than to the House of Banqueting; for in that the end of all Men is signified; and he that lives, thinks what shall be. Eccles. 7. 3.

Hence, at Funerals, follow the Advice of Ecclesiasticus, viz. Son, upon the Dead shed Tears, &c. and according to Discretion cover his Body, and neglect not his Burial:—Remember the last things, and forget not: [Imagine the deceased Party says to thee], Be mindful of my Judgment, for thine also must be so: To me Yesterday, and to thee to Day. Eccles 38. 16. &c.

Of Burying the Dead.

For what is your Life? It is a Vapour, appearing for a little while, and afterwards it shall vanish away, and after Death, Judgment ensues. Jam. 1. 14. Heb. 9. 27. O that Men were wise and understood, and would provide for their last things. Deut. 32. 29.

§ II. As to Comforting of the Sorrowful. Pensiveness in the Heart of a Man shall humble him, and with a good Word he shall be made glad. Prov. 12. 25. Hence David sent Messengers to comfort Hanon, upon the Death of his Father; and many of the Jews came to Martha and Mary, to comfort them, concerning their Brother Lazarus, deceased. 1 Par. 19. 2. John 11. 19, 31.

In like manner Christians ought to comfort one another, (when in Sorrow for their deceased Relations and Friends) by putting them in Mind of the Spiritual Dangers we live in, and what a Mercy is it, to be in better Circumstances: How happy are they, that are gotten well out of this miserable Life. And tho' we

we be separated from them at present, the time will come, when we shall meet them again in Joy, without end. *Wis. 4. 10. Eccl. Apoc. 14. 13. 1 Thess. 4. 13. &c.*

§III. As to Praying for the Dead. *It is a Holy and Healthful Cogitation to pray for the Dead, that they may be loosed from Sins, and Punishments, remissible in the next World.* 2 Mach. 12. 46. Mat. 12. 32. Luke 12. 59. 1 Cor. 3. 15.

Therefore, from the Dead stay not Grace (a), but endeavour their Releasement by Prayer, and other Suffrages (b); especially whilst the Corps is on its way to the Grave; and whilst the Office and Mass is saying for the Soul departed. And do this Charitable Duty so, as you could wish to have it done for you after your Decease.

(a) Ecclus 7. 37. (b) 2 Mach. 12. 43, &c. 1 Cor. 15. 29.

* * * How

How Meritorious a Devotion
to Bury the Dead Religiously,
An Angel declared to Tobie, say-
ing, *When thou didst Pray with Tears,
and didst Bury the Dead, &c. I of-
fer'd thy Prayers to our Lord, &c.*
Tob. 12. 12. See also 2 K. 2. above.

C H A P. XXI.

Of Alms-giving.

*Alms delivers from all Sin, and from
Death, and will not suffer the Soul
to go into Darknes.* Tob. 4. 11.
See also c. 12. v. 9. Pl. 40. 2. &c.
Dan. 4. 24. Prov. 16. 6. Eccles
29. 15, &c.

FOR the due Ordering and Re-
gulation of your Charity, you
must mark well, 1. In what *Mea-
sure*. 2. In what *Manner*. 3. To
what *Persons* your Alms are to be
given. And,

§ I. As

I. As to the Measure. Of thy Substance give Alms, and turn not away thy Face from any poor Person; for so it shall come to pass, that neither the Face of our Lord shall be turned from thee. As thou shalt be able, so be merciful: If thou hast much, give abundantly: If thou hast little, study to impart also a little willingly. Tob. 4. 7. And,

Thus the just Man is merciful, and will give. Ps. 36. 21. because the just Man (as the Gloss) has always something to give; as for Example, a Farthing (a), a Cup of cold Water (b), a Comfortable Word (c), or at least a Prayer.

Therefore let no one say, I have not any thing to give, &c.

§ II. As to the Manner of giving, you must bestow your Alms.

1. With all possible Secrecy, and with an Intention to please, not Men, but God, Mat. 6. 2. &c.

(a) Mar. 12. 42. (b) Mat. 10. 42.
(c) Chap. XIX. § II.

2. Rea-

Of Alms giving.

2. *Readily*; because it is written, *Do not prohibit him to do Good, that is able*: If thou be able, thy self also do Good: Say not to thy [Needy] Friend, Go, and return, and to Morrow I will give to thee, whereas thou may'st give forthwith. Prov. 3. 27, 28. *Afflict not the Heart of the Needy*, and defer not thy Gift to him that is in Distress. Eccclus 4. 3. *Quicito dat, bis dat*: A speedy Alms is a double Charity, when it has for its Motive the speedy Relief of the Neceffitous: But when one gives quickly, that he may quit himself of the Importunity of his Petitioner, then he loses both his Gift and its Merit; as S. Augustine has it.

3. *Courteously*; because it is written, *Make thy self effable to the Congregation of the Poor*.—Bow down thy Ear to the Poor without Sadness, and pay thy Debt, and answer him peaceable Words in Mildness. Eccclus 4. 7, 8. *And when thou hast given, upbraid not*. Eccclus 41. 28. *In good Deeds give no Blame, and in every Gift give not the Sadness of an evil Word*. Shall
not

not Dew cool Heat? So also a Word better than a Gift. Is not a [good] Word above a good Gift? But both are with a Justified Man. A Fool will upbraid bitterly. Eccles 18. 15. &c. The Gift of the Unwise shall not be Profitable for thee: — He will give few things, and upbraid many; and the opening of his Mouth is an Inflammation, that does more Harm to the Soul, than his Gifts do Good to the Body of the distressed Receiver, Eccles 20. 14, 15.

4. Cheerfully; because it is written, In every Gift make thy Countenance cheerful. Eccles 35. 9. And let every one give as he has determin'd in his Heart, not of Sadness, or Necessity: For God loves a cheerful Giver, 2 Cor. 9. 7.

Therefore from the Poor turn not away thy Eyes for Anger; and leave not them that ask of thee, to curse thee behind thy Back. For the Prayer of him, that curses thee in the Bitterness of his Soul, shall be heard; and he that made him, will hear him. Eccles.

4. 5, 6.

§ III.

§ III. As to Persons, on whom you may bestow your Alms. If thou wilt do Good, know to whom thou dost it. — Do Good to the Just, and thou shalt find great Reward; and if not of him, assuredly of our Lord. — Give not to the Wicked, that will abuse thy Kindness, to the Dishonour of God, his own, or his Neighbour's Harm: For thou shalt find double Evils in all the Good, whatsoever thou shalt do to him: Because the Highest bates [Obstinate] Sinners, and will repay Vengeance to to the Wicked. Eccles 12. 1. &c.

Nevertheless, if you have reason to hope that your Kindness may be a Means to invite the Wicked to Goodness, then Be ye Merciful, as also your [Heavenly] Father is merciful: Who makes his Sun to rise upon the Good, and the Bad; and rains upon the Just, and the Unjust. Luk. 6. 36. Mat. 5. 45. And if thy Enemy Hunger, give him Meat; if he Thirst, give him Drink. Be not

not overcome of Evil, but overcome Evil with Good. Prov. 25. 21, 22. Rom. 12. 20, 21. And for that end, To every one, that asks, give. Luke 6. 30. And whilst we have time, let us do Good to all, but especially to the Faithful, [Gal. 6. 10.] as to Christ our Lord, who esteems what's done to them, as done to himself. Mat. 25. 40. See 1 John 3. 17, 18.

But what cannot be given to all, must be given to the more Needy; and if one be not more Needy than another, then chuse by Lot to whom it must be given. S. Aug. de Doctr. Christ. l. 1. c. 28.

CHAP. XXII.

Of Fasting.

Sanctifie ye a Fast. Joel. 1. 14.

THE Conditions and Qualities of a Fast, Holy and Acceptable to God, are as follow.

I. Your

Of Fasting.

1. Your Fasting must proceed from a Sincere Conversion of the Heart, and an Intention to Appease God's Wrath, and Satisfie his Justice in the Voluntary Confession and Punishment of your Sins.

Now therefore, says our Lord, Convert to me in all your Heart, in Fasting, in Weeping, and in Mourning: Rent your Hearts, and not your Garments, and turn to the Lord your God; because he is Benign and Merciful, Patient, and of much Mercy, and ready to be Gracious upon the Malice [of Repenting Sinners]. Joel 2. 12, 13.

In this Disposition of Soul, the Israelites, Achab, and the Ninevites, Fasted, and Humbled themselves; and thereupon God had Mercy on them. 1 K. 7. 3. &c. 3 K. 21. 27, &c. Jonas 3. 5. &c.

2. Your Fasting must be void of Self-will and Rigor towards others, and accompanied with Self-denial, and Works of Mercy.

When

Of Fasting.

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When the Israelites enquired why God Almighty regarded not their Fasting? The Prophet gave the Reason of their Disappointment, saying, Behold, in the Day of your Fast, your own Will is found, and you exact of all your Debtors: Behold you Fast to Debates and Contentions, and strike with the Fist Impiously. Do not Fast, as until this Day, that your Cry may be heard on High: Is this such a Fast, as I have chosen?—Wilt thou call this a Fast, and a Day acceptable to the Lord? Is not this rather the Fast that I have chosen? Dissolve the Bands of Iniquity, &c. Break thy Bread to the Hungry and Needy, and the Harbourless bring into thy House: When thou shalt see the Naked, cover him, and despise not thy Flesh.—Then shalt thou Invoke, and our Lord will hear, &c. If thou wilt cease to speak that which profits not, and shalt fill the Afflicted Soul,—our Lord will give thee Rest always, and will fill thy Soul with Brightness, &c. Isa. 58. See also Zach. 7.

Utamur ergo Parcins, &c. Let
us

Of Fasting

us therefore (on Fast-Days) put a Restraint upon our Words, Meat, Drink, Sleep, Sports, and set a stricter Guard over our Senses; let us avoid Sin, and the Occasions thereof; let us exercise Charity, &c.

3. Your Fasting must be attended not only with *Alms-deeds*, but also with *Prayer*; its Individual Companion, on all Occasions, and Effectual, when used with great Instance and Perseverance. *Deut. 9. 8, 9, 18, 19. Tob. 3. 10, &c. Judith 4. 8, &c.*

Thus *Prayer is good with Fasting and Alms*, *Tob. 12. 8.* And, as a triple Cord, is hardly broken, *Eccles. 4. 12.* So these three Suffrages, duly linked together, are most prevalent.

4. Your Fasting must be void of outward Shew, and as reserved as possible.

When you Fast (says Christ) be not, as Hypocrites, sad; for they disfigure their Faces, that they may appear unto Men to Fast. Amen I say to you, they have received their Reward. But thou, when thou dost Fast, Anoint thy Head, and Wash thy Face, that

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that thou appear not to Men to Fast, but to thy Father, who is in secret; and thy Father, who sees in Secret, will repay thee. And like Privacy is to be observed in *Alms-deeds* and *Prayer*, as you may see at large. *Mat. 6.*

* * Read the Preface, and the Five next ensuing Paragraphs in the *Instructions for Lent*, and they will give you a fuller Account of this Duty.

The Church commands us to Fast, *Lent, Vigils or Eves, Ember-Days, &c.* for the Reasons given in the *Abridgment of Christian Doctrine*, Chap. IX. Prec. 2.

CHAP.

CHAP. XXIII.

Of Holy-Day Duties.

Keep Holy the Sabbath-Day, [and other Feasts] Ex. 20. 8. [Lev. 23. Num. 28, and 29. Deut. 16. throughout.]

BESIDES resting from Prophane Employments, and Servile Labours, the keeping of a Day Holy requires, 1. Holy Actions. 2. Holy Actors. And 3. A Holy Manner of Acting.

§ I. Holy Actions and Exercises, are,

1. Offering of, and Assisting at the H. Sacrifice of the Mass; for which see Chap. XIII.
2. Administring and Receiving of the Sacrament, *John 7. 22, 23. Acts 20. 7, 11.* especially of Penance, and the H. Eucharist; for which see Chap. III. and Chap. V.

3. Preach-

3. Preaching and Hearing *Sermons*,
Mark 6. 2. for which, see Chap. 14.

4. Reading, Expounding, and
Hearing the *Scripture* publicly, *Luke*
4. 16, &c. *Acts* 13. *Passim*. c. 17. v.
2, 3. See Chap. 15.

5. Singing *Psalms*, and Spiritual
Canticles. *Psf.* 91. 1. *Col.* 3. 16.

6. Making *Offerings*, *Contributi-*
ons, and *Collections*, for the Use of
the Altar, (*a*) for Maintenance of
the Priest (*b*), and for Relief of the
Poor (*c*).

7. Doing other *Works of Mercy*,
both Spiritual and Corporal. *Mat.*
12. 10, &c. *Mark* 3. 4. *Luke* 6. 6,
&c. c. 13. v. 16. *John* 5. 8, &c. c.
9. v. 14, 16. *1 Cor.* 16. 1, 2.

* * Note here, that on *Sundays*
and Holy-days are allow'd,

1. Works of Necessity; as Dressing,
and Cooking of Victuals, Looking

(*a*) *Deut.* 16. 16, 17. *Ex.* 30. 16.
Prov. 3. 9, &c. *Eccclus* 35. 4, &c. (*b*)
Ezek. 44. 30. *1 Cor.* 9. 7, &c. (*c*) *Prov.*
19. 17. *Tob.* 4. 7, &c. *1 Cor.* 16. 1, &c.
2 Cor. c. 8, and c. 9. *Passim*.

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3. Preaching and Hearing *Sermons*,
Mark 6. 2. for which, see Chap. 14.

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Ezek. 44. 30. *1 Cor.* 9. 7, &c. (c) *Prov.*
19. 17. *Tob.* 4. 7, &c. *1 Cor.* 16. 1, &c.
2 Cor. c. 8, and c. 9. *Passim*.

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and

Of Holy-day Duties.

and Foddering of Cattel, and such like. *Ex. 12. 16. Mat. 12. 1, &c. Mark 2. 23, &c. Mat. 12. 11. Luke 13. 15. John 5. 8, &c. Act. 1. 12, &c.*

2. Such Innocent Recreations as do not Prejudice our Devotions, but refresh our drooping Spirits, and enable us to *serve our Lord in Cheerfulness. Pl. 99. 1.*

§ II. The Qualities of Holy Actors, and the Conditions of Acting Holily, are,

1. *True Faith; without which it is impossible to please God. Heb. 11. 6. And therefore, all that is not of Faith, is Sin; [i. e. is Unsanctified, and Unacceptable to God]. Rom. 14. 23.*

2. *A pure Heart, and a good Conscience; because every good Tree yields good Fruit; and if the Root be Holy, the Boughs also [are Holy]: But the evil Tree yields evil Fruit, and can no more yield good Fruit, than Thorns Grapes, or Thistles Figs. Mat. 7. 16, &c. Rom. 11. 16. Hence the Sacrifices of the Wicked are abominable to our Lord; the Vows [and De-*

Devotions] of the Just are acceptable. Prov. 15. 8. See Prov. 21. 27. Ecclus 34. 23. Gen. 4. 4. Heb. 11. 4. This Disposition of Heart and Conscience God himself presses most energetically, when he says, *To what purpose do ye offer me the Multitude of your Victims? I am full.—Who sought for these things at your Hands?—Offer Sacrifice no more in vain: Incense is Abomination to me. The Sabbath and other Festivals, [as Solemnized by you], I will not abide; your Assemblies are wicked. My Soul hates your Solemnities; they are become tedious to me;—and when you shall multiply Prayers, I will not hear; for your Hands are full of Blood. Wash you, be clean, take away the Evil of your Thoughts from my Eyes, cease to do Perversly, learn to do Good, seek Judgment, succour the Oppressed, &c. Isa. 1. 11, &c. See also c. 58. v. 13, 14. For Religion, Clean and Unspotted with God, is this; To visit Pupils and Widows in their Tribulation, and to [make and] keep ones self unspotted from this World.* James 1. 27.

Of Holy-day Duties.

3. Perfect Charity; because if I should have all Faith—and have not Charity, I am nothing: And if I should distribute all my Goods to the Poor,—and have not Charity, it profits me nothing. 1 Cor. 13. 2, 3.

Therefore, When you shall stand to Pray, forgive, if you have ought against any Man; that also your Father, who is in Heaven, may forgive you your Sins. Mark 11. 25. Forgive thy Neighbour hurting thee, and then shall thy Sins be loosed to thee, when thou prayest, &c. Eccles 28. 2, &c. But if you will not forgive Men, neither will your Father forgive you your Offences. Mat. 6. 15. And if thou offerest thy Gifts at the Altar, and there rememberst, that thy Brother has ought against thee; leave there thy Offering before the Altar, and go first to be reconciled to thy Brother; and then coming, thou shalt offer thy Gift. Mat. 5. 24, 25.

Hence it appears, that Charity towards our Neighbour ought always to accompany, and sometimes take place of Divine Worship,
and

and God's more immediate Service:
Because to do Mercy and Judgment,
does more please our Lord than Victims:
And to love ones Neighbour, as him-
self, is a greater thing, than all Ho-
locasts and Sacrifices, [without
Charity]. Prov. 21. 3. Mark 12. 33.
See also Hosea 6. 6. Mat. 12. 7.

Besides these three Conditions,
(mention'd 1 Tim. 1. 5.) you must
also have,

4. *A good Intention*; to which the
Apostle directs you, saying, *What-
soever you do in Word, or in Work, do
all things unto the Glory of God, and
in the Name of our Lord Jesus Christ,
giving Thanks to God and the Father
by Him.* 1 Cor. 10. 31. Col. 3. 17.

5. *True Devotion* must inspirit the
whole Body of your Religious Ac-
tions, and make you serve God
with a perfect Heart, and a willing
Mind. 1 Par. 28. 9. *For God is a
Spirit; and they that adore him,
must adore in Spirit and Truth,* [John
4. 24.] by offering *Spiritual Sacrifi-
ces* [or Acts of Faith, Hope, Chari-
ty, and other Interior Vertues] ac-

Of Holy-day Duties.

ceptable to God, thro' Jesus Christ.
 1 Pet. 2. 5. without which, all outward Respects and Signs of Godliness are no better than Counterfeit Piety, and downright Hypocrisie. See Ps. 77. 36, 37. *Ecclus* 1. 40. *Luke* 20. 47.

In fine. To keep *Sundays* and other Feasts Holy, you must not only *serve God in Holiness and Justice*, but you must *be also in all Conversation Holy*. *Luke* 1. 74, 75. and 1 Pet. 1. 15.

C H A P. XXIV.

Of Working and Business.

Whatsoever you do, work it from the Heart, as to our Lord, and not to Men. Col. 3. 23.

§ I. **B**Efore you take in Hand any Work or Business, make the Sign of the Cross; and let it be your Intention and Aim to please Him

Him thereby, who ought to be the Beginning, Progress, and End of all your Actions, and for that Purpose say this short Prayer:

Lord God of Mercy, give me Wisdom,—from thy Holy Heavens; that she may be with me, and labour with me; that I may know [and do] what is acceptable to thee. Wisd. 9.

§ II. *In all thy Works be quick; and Infirmary shall not chance unto thee. Ecclus 31. 27.*

The Slothful Hand has wrought Poverty; the Hand of the Strong gets Riches. Prov. 10. 4.

In all thy Works be exquisite, [or exact]; give no stain to thy Glory, [thro' Negligence]. Ecclus 33. 23. 24.

Hence it appears, that Industrious and Diligent Labour is a great Friend to *Health, Wealth, and Reputation*; and it is as Advantageous to Salvation, when Sanctified with Spiritual Recollection.

1. By calling to mind the Preſence of God, or the Subject of your Mornings Meditation.

2. By uſing Jaculatory Prayers, and Silent Elevation of the Heart to God.

3. By Singing (with Heart and Voice) Pſalms, Hymns, and Spiritual Songs, whiſt you are at Work. Col. 3. 16.

§ III. When you have finiſhed your Work, offer it to God (its principal Author, *Phil.* 2. 13.) together with the Labours and Pains undergone by Chriſt on Earth for us Men, and for our Salvation; and pray that what you have done may be acceptable to the Divine Maſteſty, thro' the Merits of our Saviour's Works, &c.

C H A P. XXV.

Of Eating and Drinking.

Whether you Eat or Drink, or do any other thing, do all things to the Glory of God. 1 Cor. 10. 31.

THE first Christians *took their Meat with Joy and Simplicity (or Sincerity) of Heart, praising God. Acts 2. 46.* Do you in like manner : And,

§ I. Before Meat *say Grace*, not for fashion-sake, and meerly out of Custom, but with that inward Devotion and outward Respect, which is due to God, in whose presence you are, and to whom you speak; for this Lesson Christ taught, when *looking up to Heaven, he Blessed the Five Loaves and Two Fishes. Mat. 14. 19.*

* * What Virtue the Blessing of our Meat has, you may see in the
G 5 Anno-

Of Eating and Drinking.

Annotations of the Rhemes Testament, upon 1 Tim. 4. 5.

§ II. At Table, if thou be set in the midst of many, stretch not forth thy Hand before them; neither do thou first ask to Drink. Use, as a frugal Man, those things, that are set before thee. Leave off first, for Manners-sake, and exceed not, lest perhaps thou Offend. Watching, and Choler, and Torment to an Unsatiabable Man: Sleep of Health is in a Man of spare Diet, and his Soul with him shall be delighted: Sober Drinking is Health to Soul and Body. Eccclus 31. *passim*. Eat what suffices, but be not greedy in all Feasting, and pour not out thy self upon all Meat; for in many Meats there shall be Infirmary, and Greediness shall approach even to Choler. Because of Surfeit many have Died; but he, that is abstinent, shall add Life [both to Body and Soul]. Prov. 25. 16. Eccclus 37. 32, &c.

§ III. After Meat say Grace again with Devotion and Reverence, and let thy Soul magnifie our Lord, for that

that he has filled the Hungry with Good Things, and thee amongst the rest, for no other end than that, *when thou hast Eaten and art Full, thou may'st Bless the Lord thy God.* Luk. 1. 53. Deut. 8. 10.

C H A P. XXVI.

Of Discourse.

If any Man think himself to be Religious, not Bridling his Tongue,—this Man's Religion is Vain. But if any Man Offend not in Word; this is a Perfect Man. Jam. 1. 26. c. 3. v. 2.

§ I. **B**efore you fall into Discourse, make your Intention to keep up thereby true Charity, and Friendship with your Neighbour, in Honour and Imitation of Christ's Holy Conversation on Earth, with all sorts of People : And then Pray thus ;

Set,

*Set, O Lord, a Guard to my Mouth,
and a Door to my Lips. Decline not
my Heart into Words of Malice; that
I fall not by Them, and my Tongue
destroy me. Psal. 140. 3, 4. Eccclus
22. 33.*

§ II. In Discourse, speak nothing
Eph. 4. 29. but what is Good, and Edifying *,
and better than Silence; in regard
that, of every Idle Word that Men
shall Speak, they shall give an Ac-
count, in the Day of Judgment. For by
thy Words thou shalt be Justified, and
by thy Words thou shalt be Condemned.
Mat. 12. 36, 37. Wherefore He, that
keeps his Mouth and his Tongue, keeps
his Soul from Distresses; but he, that
is unadvised to speak, shall feel Evils.
Prov. 13. 3. c. 21. v. 23.

Hence, that you may not Offend
in Words, reflect now and then
(whilst you Discourse) that God
hears all you say, and that, one Day,
you must render him an Account,
&c.

* * If any one in your hearing
utters Curses, Oaths, Provoking
Lan-

Language, Detractions, Immodest Words, &c. do not Smile, but Frown upon him: For, *The North-Wind Dissipates Rain, and a Sad look [Silences] the Tongue, that Detracts.* Prov. 25. 23. Therefore, in such a Case, *Anger is better than Laughter; because by Sadness of the Countenance the Mind of the Offender is Corrected.* Eccles. 7. 4. whereas Smiling and Pleasant Looks would Encourage him, and make you Guilty of his Wickedness.

But, *Hast thou heard [unavoidably] a word against thy Neighbour? Let it Die together in thee [that is, never Divulge it while thou livest], trusting it will not burst thee:—And believe not every [such] Word [or Report]. For he, that gives Credit quickly, is light of Heart, and Sins against his own Soul.* Ecclus 19. 4. 10.

Again: If thou hast been an Eye-Witness of thy Neighbour's failings, *The things which thy Eyes have seen, utter not quickly in a Brawl; lest afterwards thou canst not amend it, when thou*

thou hast dishonoured thy Friend, [Prov. 25. 8.] by blemishing, or taking away his *Good Name*, a Commodity better than much Riches, [Prov. 22. 1.] and harder to be Restored than they; for *Volat irrevocabile Verbum*; Yet Restored it must be, as much as possible; else the Sin of Defamation cannot be forgiven, any more than the Sin of Theft; which is not forgiven, unless Restitution be made.

§ III. After Discourse, call to mind, and be Sorry for, the Faults you have committed in Speaking; and, in Satisfaction for the same, punish your Tongue by Silence, or any other Mortification, for a shorter or longer space of time; according to the Measure of your Offence.

* * Read the *Introduction to a Devout Life*. Part 3. Chap. 26, &c.

C H A P. XXVII.

Of Recreation.

*A time to Laugh—and a time to
Dance. Eccles. 3. 4.*

THE Service of Christ is a *Yoke so Sweet*, and a *Burden so Light*, [Mat. 11. 30.] that even our Recreations and Pastimes do please him, when they are Qualified with,

1. *A good Intention*, in seeking thereby to preserve our Health, that we may be able to Serve God and our Neighbour, with greater Vigour, &c.

2. *Discretion*, in observing what the Time, Place, and Persons require, and in complying therewith, as far as Modesty, and a due Regard to the Presence of God will Allow: but no farther: For the Apostle (admitting of no Dispensation in the Case) says, *Let your Modesty be known to all Men; our Lord is nigh.* Phil. 4. 5.

3. *Mo-*

Of Family Duties.

3. *Moderation*, in Regulating our Affection and Attention to Play and Sport, so as not to make them Sinful and Vexatious, nor to spend more time therein, than is Requisite for the necessary Relaxation of Mind and Body, wearied with Prayer, Study or Labour. See more of this Duty in the *Introduction to a Devout Life*. Part III. Chap. XXXI, &c.

CHAP. XXVIII.

Of Family Duties.

Thus says the Lord— : Make your Ways Good, and your Studies ; and I will dwell with you in this Place. Jer. 7. 3.

A Well-Order'd Family is a compleat Corporation, (or Body-Politick) consisting of a Head Governing, and of Members Governed, in a perfect Harmony of Affections,

ctions, Interests, and Endeavours, for the Spiritual and Temporal Welfare of themselves at Home, and the Edification of their Neighbours Abroad.

Now, that your Families may be such, each Part thereof must know its proper Duty, and comply therewith, as follows.

1. *Let Women be Subject to their Husbands as to our Lord; and as the Church is Subject to Christ, so also Women to their Husbands in all things: Because the Man is Head of the Woman, as Christ is Head of the Church, his [Myistical] Body.* Eph. 5. 22, &c. See also Gen. 3. 16. 1 Cor. 11. 3. 9.

Women likewise ought to Love their Husbands and Children, to be Wise, Chaste, Sober, having a Care of the House; to be Gentle, &c. that the Word of God be not Blaphemed. Tit. 2. 4, 5. See also Tob. 10. 13. Prov. 31. throughout. 1 Pet. 3. 1, &c.

2. *Husbands, love your Wives, as your own Bodies, as Christ also loved the Church; and be not bitter towards them:*

Of Family Duties.

them : For no Man ever hated his own Flesh, but he Nourishes and Cherishes it, as also Christ the Church. Eph. 5. 25, &c. Col. 3. 19. See also 1 Pet. 3. 7.

3. Children, Honour your Parents, in Heart, by thinking well of them ; in Word, by speaking to and of them respectfully ; in Work, by doing for them what you are able, and in all Patience, without Murmuring, or Uneasiness (a). Obey your Parents in all things, for this is well-pleasing to our Lord (b). But to omit these Duties (c), or act contrary to them (d), is highly Offensive, and extremely Punishable.

4. And you Fathers [and Mothers] Provoke not your Children to Anger, [by unreasonable Severity], that they become not Discouraged ; but

(a) Tob. 4. 3, 4. c. 10. v. 4. Eccles 3. throughout. c. 7. v. 29, 30. (b) Col. 3. 20. Eph. 6. 1, 2. Luk. 2. 51. (c) Deut. 27. 16. (d) Deut. 21. 18, &c. Exod. 21. 15, 17. Lev. 20. 9. Prov. 15. 5. c. 19. v. 26. c. 28. v. 24. c. 30. v. 17.

bring

bring them up in the Discipline [or, Instruction] and Correction of our Lord (e). That is; Teach them from their Infancy, to Fear and Serve God, and to Abstain from Sin (f). And give them (when faulty) due Reprehensions, and timely Chastisement (g).

5. *Servants obey in all things your Masters [and Mistresses], not serving to the Eye, as pleasing Men, but in Simplicity [or Sincerity] of Heart, fearing God. Whatsoever you do, work it from the Heart, as to our Lord, and not to Men ; knowing that you shall receive of our Lord the Reward of Inheritance [in Heaven]. Serve our Lord Jesus Christ [in the Persons of your Masters and Mistresses], in all things pleasing, not gainsaying ; not defrauding, but in all things*

(e) Eph. 6. 4. Col. 3. 21. (f) Gen. 18. 18. Deut. 4. 9. c. 11. v. 19. Tob. 1. 10. c. 14. v. 10, 11, 17. (g) Prov. 13. 24. c. 23. v. 13, 15. c. 29. v. 15, 17. Eccles 7. 25. and c. 30. *passim*. 1 Kin. 3. 13.

shewing

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shewing good Faith [or Fidelity]. For he that does an Injury, shall receive that which he has done Unjustly; and there is no acception of Persons with God. Col. 3. 22, &c. Tit. 2. 9. See also Eph. 6. 5, &c.

Whosoever are Servants under Toke, let them count their Masters [tho' Unbelievers] worthy of all Honour; lest the Name of our Lord and his Doctrine be Blasphem'd. But they, that have Faithful Masters, let them not Contemn them, because they are Brethren; but Serve them rather, because they are Faithful. 1 Tim. 6. 1, 2.

Servants, be Subject in all Fear to your Masters, not only to the Good and Gentle, but also to the froward—. For, if doing well, you sustain Sorrows, suffering Unjustly with Patience, this is acceptable before God. For unto this you are called; because Christ also Suffered for us, leaving you an Example [of Innocent and Patient Suffering], that you may follow his Steps, &c. 1 Pet. 2. 18.

See an Example of good Servants, under a good Master, Matth. 8. 9. and

and also under an ill one. *Gen.* 31. 38, &c.

6. *And you Masters [and Mistresses] that which is just and equal do to your Servants, forbearing Threats, [yet so as to keep them duly employ'd, and under Subjection]** *Ecclus* knowing that both their Lord and yours is in Heaven, and Acception of Persons is not with him. *Col.* 4. 1. *Eph.* 6. 9. See also *Deut.* 10. 17. c. 24. v. 14, 15. *Job* 31. 13, &c. *Tob.* 4, 15. *Ecclus* 4. 35. c. 7. v. 22, 23. c. 24. v. 25, &c.

Masters and Mistresses must likewise provide their Servants with Necessaries for Body and Soul, not only in Health, but also in Sickness, after the Example of the good Centurion. *Luke* 7. 2, &c. Particularly, they must take Care they be instructed in the Mysteries of Faith, and see they Pray Morning and Evening daily; Hear Mass on *Sundays* and Holy-days; Confess and Receive Monthly, &c. In which Duties, if any one has not a Care of his own, and especially of his *Domesticks*,

sticks, he [I fear] has denied the Faith, and is worse than an Infidel, 1 Tim. 5. 8.

But above all things, 'tis necessary, that Masters and Mistresses of Families be Vertuous themselves, and imitate Holy *David* in the Regulation and Government of his House and Court, *Pf. 100.* throughout: Because, *what kind of Man the Ruler of the City [or House] is, such also are the Inhabitants therein. Ecclus 10. 2.* That is, if he be Religious, and fears God, they likewise do the same. *Acts 10. 2.* But a Prince [or Master of a Family] that gladly hears Words of Lying, [Swearing, Detraction, filthy Talk, &c.] has all his Servants wicked. *Prov. 19. 12.* For which Cause, a most severe Judgment shall pass on them, that bear Rule. *Wisd. 6. 6.*

****** Note here, that it is the Duty of Brothers and Sisters (as also of Fellow-Servants),

I. To

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1. To live in Unity and Concord amongst themselves. *Gen.* 13. 8. *Pf.* 132. *Eccles.* 25. 1, 2.

2. To help and assist one another all they can. *Prov.* 18. 19.

3. To Bear with, and not Accuse one another to their Parents, without great Cause. *Gen.* 37. 2.

C H A P. XXIX.

A Morning Exercise.

The Wise Man will give his Heart to watch early unto our Lord that made him, and he will pray in the sight of the Highest,—and will entreat for his Sins, &c. Eccles 39. 6, &c.

WHEN it is time to Rise, imagine you hear the Voice of Christ (your Heavenly Bridegroom) saying to you, *Arise, my Love, my Beautiful one, and come:—Let thy Voice sound in my Ears, &c. Cant.* 2. 13, 14.

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14. And, in Compliance with so sweet an Invitation, get up quickly to Converse with him in Prayer, and let no sluggish Delays bereave you of the Opportunity he offers you. *Cant.*

5. 3, 6.

The first thing you do after you are up, Adore the Divine Majesty on your Knees, by these following Acts.

1. Give Thanks to God for all his Benefits in general, and particularly for preserving you this Night from the Power of the Devil, and from sudden Death, affording you more time to work your Salvation in, and to provide for Eternity.

2. Offer to God your Soul and Body, with all their Powers and Faculties; beseeching him so to possess and govern them by his Holy Grace, that you may live, move, and act in and for him only, and may be entirely his, both in Time and Eternity.

3. Divide the present Day into four Parts, allotting one to *Devotion*, another to *Business*, a third to *Refec-tion*,

Reflection, and the last to *Recreation*; and forecast, that each of those Affairs may be done in due Time, and after such Manner, as this *Ritual* appoints.

4. Ask Pardon of God for your past Sins, making a firm Resolution, not to offend Him, either Mortally, or Venially, thro' deliberate Wilfulness and Malice, but to overcome all *Vice*; and especially that, which you are most subject to, by avoiding *such and such* Occasions thereof, and by doing *such and such* Acts of the Vertue contrary thereto.

5. Beseech God to strengthen your good Purposes with his Holy Grace, and to assist you so, that whatever you shall think, say, do, and suffer this Day, may be for His greater Glory, your own Salvation, and your Neighbour's Edification. And to that Effect crave the Mediation of our Saviour, the Patronage and Intercession of the Blessed Virgin, of your good Angel, of your especial Patrons, and of the Saint of the Day.

H C H A P.

C H A P. XXX.

An Evening Exercise.

I meditated in the Night with my Heart, and I was exercised, and I swept my Spirit. Ps. 76. 7.

AT Night, before you go to Bed, place your self on your Knees in the Presence of God, and make the following Acts of Devotion.

1. Give Thanks to God for all his Blessings and Benefits, (both Spiritual and Temporal) bestowed on you all the time of your life, and especially for those you have this Day received.

2. Pray for Light to Discover, and Grace to Amend your Faults: As before, Chap. III. § I. N. 1.

3. Reflect from Hour to Hour since your last Examen, how you have behaved your self at your Devotions, in Business, at Table, in Discourse, and Recreation: How you have perform'd the Obligations of your State and Condition: What Use you have made of God's Blessings,

sings, and of the Crosses he has sent you: How you have complied with your Mornings *Resolution*, of withstanding the Temptations and Failings you are most subject to, &c.

4. Offer to God all the Good you have done, acknowledging him to be the Sole Author of it. *2 Cor. 3. 5. Phil. 2. 13.* and be truly Penitent for the Sins you find your self guilty of, tho' only Venial, and purpose to Amend them; lest, neglecting small Faults, you fall by little and little into great Disorders, *Ecclesi 19. 1.* Make here the Act of Contrition, set down, Chap. III. § I. N. 4.

5. Take upon your self some Exterior Mortification, as a Penance for your Sins, and implore the Divine Mercy (thro' the Merits of Christ, and the Intercession of the B. Virgin, of your good Angel, of your especial Patrons, and of the Saint of the Day) to pardon your past Offences, and preserve you from future Failings, that henceforward you may Live holily, and at last Die happily.

And perform all these five Acts, as if you were to Die this very Night, and might have no other Preparation (besides them) for Judgment.

* * The last thing you do before you go to Bed, *Read* attentively the Subject of your next Mornings Meditation, or *Christian Thoughts* for the ensuing Day of the Month, and entertain your Mind therewith until you fall asleep, and as often as you awake in the Night; that whilst you sleep, your Heart may watch to God, *Cant.* 5. 2. and when you awake, he may be the Subject of your first Thoughts in the Morning. *Pf.* 62. 7. *Isa.* 26. 9. And that, whether you watch, or sleep, you may live together with Christ in God. *1 Thess.* 5. 10.

The Conclusion.

And now I have set before you, in the foregoing Chapters, such a System of Religious and Moral Duties, as I intended, I shall here take my leave, and bid you farewell in the following Terms.

I beseech you, Brethren, that you walk worthy of the Vocation, in which you are called, with all Humility, and Mildness, with Patience, supporting one another in Charity, careful to keep the Unity of the Spirit, in the Bond of Peace, &c. Eph. 4. 1. &c. Converse ye worthy of the Gospel of Christ, Phil. 1. 26. And according to him that has called you, the Holy One; [that is, according to Christ], be you also in all Conversation Holy; because it is written, you shall be Holy, because I am Holy. And in fear [and Expectation of the Day of Judgment] converse ye the time of your sojourning. 1 Pet. 1. 15, &c. 2 Pet. 3. 10, &c. For Good and Holy Conversation is the only way to save our own Souls, and the best Argument we can use for Confuting and Converting the Adversaries of our Profession, as you may see, Tit. 2. 7, 8. 1 Pet. 2. 12. c. 3. v. 1, 2, 16.

Therefore, that you may be perfect and entire, failing in nothing. Jam. 1. 4. At the end of each Month, examine

min how you have passed it over, and see whether you have gain'd or lost Ground in your Way to Heaven, during so considerable a part of your Time: If you have gain'd, thank God for your Improvement in Vertue: If you have lost, confound your self for your Backwardness, and resolve to live better the next Month. Because He goes back, who advances not in Vertue; and whosoever pretends not to become better, leaves off being good. See *Prov. 4. 18. Ps. 83. 8. Apoc. 22. 11. 1 Kin. 2. 26. Luke 2. 52.*

A like Review of the whole Year ought to be made at the end thereof, according to the Form prescribed in the 5th Part of the *Introduction to a Devout Life.*

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Quod fui, Domine, ignesce: quod sum Corrige: quod ero dirige: ne idem momentum sit mihi & Pœna Initium, & Vitæ

F I N I S.

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